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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

CASTLE GOTTLIEBEN, NEAR CONSTANCE.
In the tower to the right John Huss was imprisoned in 1414 and 1415

THE BADGE OF ROYALTY

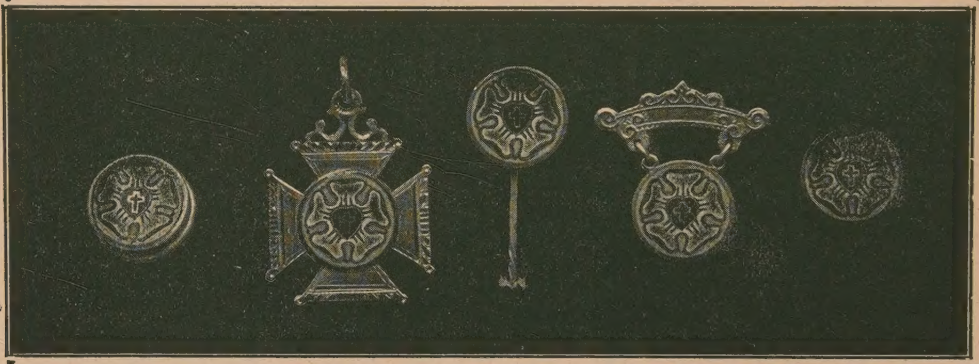
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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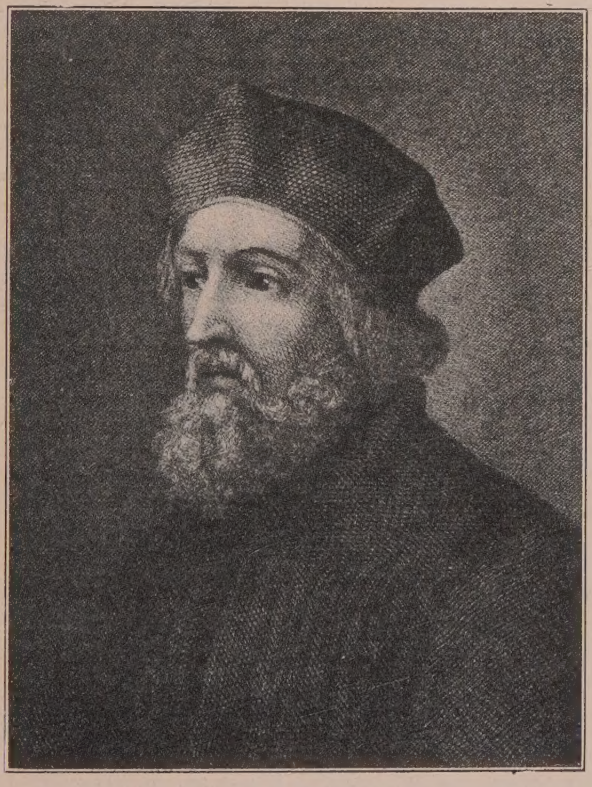
Of the Church - By the Church - For the Church

Luther League Review

"Huss and Luther"

JOHN HUSS was a Bohemian religious reformer. He was born in Husinetz, Bohemia. His parents were Czech peasants. The day and year of his birth are unknown. He studied at the University of Prague, where he established a reputation for scholarship and soon became a university lecturer. He was a realist in philosophy and was consecrated a priest in 1401.



JOHN HUSS.

The most noteable and permanent contribution Bohemia has made to the progress of Western civilization and religious thought was John Huss. Huss belongs not to Bohemia alone. In the religious history of the world he has a place, and his career has an interest to the three principal communions of Christendom, and men must admire Huss' moral heroism in the face of death, but the honor freely accorded Huss in Protestant circles is denied him still by a large portion of his own countrymen.

Some would be attracted to Huss by his fidelity to conviction maintained in the presence of a horrible death, while others will be most interested in those principles he defined with more or less clearness in opposition to a system of ecclesiasticism dominated by a powerful hierarchy. The Roman Catholic communion cannot forget that his personality and his teaching were the centre of the Council of Constance, the concern of the churchmen and theologians, and that his sentence of death as a heretic almost alienated permanently Bohemia from the Apostolic See and plunged Europe into war. Says Dr. Schaff: "To Huss' direct influence, Luther bears generous and repeated witness, not only in his three prefaces to the three editions of some of Huss' epistles and other works issued at Wittenberg, 1536 and 1537, but also in other places. Neander, Lechler, Ullmann and others make Huss a precursor of Luther. Harnack takes another view when he says: "The Wyclifite and Hussite movement must be taken as the ripest fruitage of the reform movement of the Middle Ages, and, although it loosened the ground

and prepared the way, yet it brought to expression no reformatory ideas." We take the former ground, not only because Huss actually furnishes a good deal of the essence of the Reformation in his statements on the church, the pope and the Scriptures, but because of the debt Luther distinctly acknowledge to him. But Luther entered upon his career without any knowledge of Huss. This belongs to a later period of Luther's life.

Huss eagerly read the writings of Wyclif and studied them. Many of Wyclif's writings he translated into the Bohemian. "And the world hath given Huss credit for writings which were merely translations from Wyclif." He defended Wyclif's opinions both in the classroom and from the pulpit. He was a very popular preacher. He preached in Bethlehem Chapel in Prague and was also confessor to the Queen. As a scholar of high repute, his stand attracted wide attention.

Huss came into conflict with the university authorities at Prague and in 1409 Pope Alexander V issued a bull against the teachings of Wyclif, and the Archbishop of Prague had Wyclif's writings burned. Huss immediately felt the effect of the opposition he had stirred up on the part of the hierarchy by denouncing in imitation of Wyclif the corruption of the church. He and his followers were put under the ban in 1410. In 1412 a papal interdict was entered against him. He wrote in reply his book, "On the Church," in which he drew heavily upon Wyclif and in which he also appealed from the pope to a General Council and to Christ. Feeling that he was no longer safe in Prague, he withdrew to the shelter of friendly noblemen. In 1414 he journeyed to Constance under a safe conduct given by the Emperor Sigismund. His journey thither was a triumph.

Huss may have fancied he would have opportunity to defend his views in open debate. He, however, quickly learned the Council at Constance intended to try him as a heretic. He was first formally accused June 5, 1415, and on June 8 thirty-nine charges were preferred against him. Some of these he acknowledged as fairly based upon his teachings, but others he declared to be misrepresentations. Being required to recant his alleged errors, he refused to do so until they should be proved to be errors. On June 18 the articles of his condemnation were prepared; on June 24 his books were burned; on July 1 his attempts to come to an understanding with his prosecutors failed, and on Saturday, July 6, he was condemned to be burned at the stake for heresy. The same day the sentence was executed, and the martyr's ashes were thrown into the Rhine.

The Emperor, probably influenced by the fact that condemned heretics had no claim to protection, did not interfere, as he might have done. The death of Huss caused sorrow and indignation throughout Bohemia, and led to the so-called Hussite war. According to Schaff: "The sentence against Huss himself was in substance as follows: It declared that after full reports from the commission appointed by the council and from masters of theology and doctors of the law based upon the testimony of many witnesses worthy of credit, the council found that John Huss had for many years taught many things evil, scandalous, seditious and dangerously heretical. Having God only before its eyes, the most holy Council of Constance pronounced, decreed and declared John Huss a true and manifest heretic, having taught errors and heresies, since long time condemned in the church of God, and preached them. He had stubbornly treated with contempt the keys and ecclesiastical censures and had interposed an appeal to the Lord Jesus Christ as Supreme Judge, in which he laid down positions scandalous to the Apostolic See itself and belittling ecclesiastical censures and the keys. The council condemned him as a misleader of the people, who had seduced them from the faith in Bohemia by his teachings and writings. Inasmuch as he was incorrigible and unwilling to return to the bosom of the holy mother church and abjure his heresies, it ordered him to be degraded from the priesthood. And, having in mind that the Church of God had no other course open to it, the council relinquished him to the secular authority and decreed that he was to be turned over to it." Such seem to have been the grounds for Huss' martyrdom July 6, 1415.

In Bohemia the reformer's works zealously watched, trampled underfoot, burned by the hierarchy, were received, multiplied, translated and honored as the exposition of the true Gospel. The Hussites readily lent an ear to the teachings of Luther. "John Huss was not an original creative mind. As a thinker, he had neither speculative talent nor constructive faculty." In Stockholm, Sweden, five manuscripts of Wyclif's philosophical writings are preserved that were written by Huss. Luther was a strong, original, creative mind. He may be likened to the mountain oak withstanding the tempest and weathering the blast of the

storm. To him we owe our Protestant liberty and the privilege of self-government we today enjoy.

No charge was brought against Huss touching his moral character. In this regard his memory is in marked contrast with the memories of three of the greater reformers. Calvin was accused by his enemies during his life, but falsely touching the course of his youth. John Knox after his death was brought under false charges now pronounced the purest inventions. Against Luther's purity of life the bitterest attacks are still made by Catholic controversialists. But no charge against Huss' moral conduct was ever made by his enemies, and those who knew him bore strong testimony to his exemplary character.

There was some similarity between Huss and Luther. "In his letters, Huss approached Luther in stigmatizing unworthy popes and declared the Roman hierarchy the great harlot, the blaspheming congregation, of which we read in the Apocalypse."

In the celebrated Leipzig Disputation, Eck ended one of his speeches by injecting Huss' position on the primacy of the Roman Catholic Church into the debate. Luther reached his conclusion by independent research, but Eck maneuvered skillfully to make Luther's opinions appear identical with Huss and the Bohemians. Luther did not read Huss' works until 1520, but in preparing for the Leipzig Disputation he had learned enough to believe that certain articles that Huss taught were Christian and evangelical which the church universal could not condemn. It was not until 1536 that Luther edited a collection of Huss' letters. Luther maintained that proof was wanting that the power of the pope was as old as the Church of Christ. Luther expressed the opinion that papal authority was only four centuries old. Eck refuted him at once and gained an advantage, but when Eck added that the papacy dated from the beginning of the Latin Church, and that all who were not within the Church were damned, Eck exposed himself to a trap and Luther at once availed himself of it.

At Leipzig Luther was vexed that he had not been able to say anything in confutation of the ecclesiastical laws to which Eck appealed. When he read Huss' book, "On the Church," it made a deep impression on him, but Huss did not go much beyond, if at all, the position occupied by Luther at Leipzig, and to the last Huss was a believer in transubstantiation. Luther was influenced by a little book, "The German Theology," attributed to John Tauler and by the writings of John Wessell. Gottschick has, rightly in opposition to Ritschl, Sieberg and others, proved Luther's independence of Huss. At the time of the Leipzig debate, Luther was not acquainted with Huss' book, "On the Church," and he had only a slight knowledge of his sermons gained while in the University at Erfurt.

In his address to the German nobility Luther called upon the church to confess it had done wrong in burning Huss. A year later he went so far as to affirm Huss' articles were all true. From that time on Luther was an uncompromised champion of Huss as a man of God. "Luther and the other reformers gave permanency to a body of opinions which Huss held, but went much further than their predecessor. The Bohemian reformer was out of accord with the church of his time, though he did not know it. So was Luther when he nailed up the XCV Theses, and as he himself says, in speaking of Huss. More than a century was to elapse after Huss' death before the hour for the Protestant movement struck. In the meantime the way had been further prepared for it by the invention of printing, the spread of Humanism in Germany, and the publication of the Greek New Testament. In Huss' views we have only a glimmer of what was to come, however a bright glimmer. Luther would no doubt have been if Huss had not lived, but it is no derogation of Luther's better equipment, his originality and his great services to accord to Huss the merit of having spoken so bravely and clearly on the papacy, the Scripture and other matters." The interest of Luther was manifested in the Bohemians after the Leipzig Disputation. This found expression in his effort to promote their entire independence of the papacy. In 1522 learning of a possible reconciliation between them and the papacy he wrote them a letter urging them to surrender neither the communion in both forms nor the memory of their martyrs.

While Huss was in advance of his time Luther and the Protestant Reformation restored life to the old formulary of Christianity. He gave back the faith. He turned the world upside down. but on the right side up. He restored life to the word of God, the Holy Sacrament, and put the living Christ into the means of grace. The truth of the Gospel of the Apostles, of the Apostolic Church—he restored and once

more made Jesus the Way and the Truth and the Light. As Horatius Boner says:

"For the watchword of the prophets
That 'the just shall live by faith,'
For the church's ancient symbol,
Of the life that comes through death,
For the standard of Apostles,
Raised aloft and full unfurled,
Glad deliverance proclaiming
To a crushed and trampled world,
Blessed be God, our God alone,
Our God the Everlasting One,
Who spake the word, and it was done."

R. N. S.

"THE DIET OF WORMS"

A solemn Diet, the first assembly of the German States after the accession of Charles V to the empire, gathered at Worms, January 6, 1521. It is said that never before had so many princes assembled as on this occasion. All were desirous of participating in the first acts of the young Emperor's government, and all were ambitious of displaying their grandeur. There were great political questions and interests to be considered by this grand assembly; but all these faded into insignificance when contrasted with the cause of the monk of Wittenberg.

The Emperor Charles seemed placed in a very difficult and unpleasant dilemma, with the papal nuncio on the one hand, urging him to execute the pope's bull, and the Elector Frederic on the other, to whom he was so much indebted for his crown, and who entreated him to take no steps against Luther until he should have allowed him a hearing.

Charles had written the elector to bring Luther with him to the Diet, assuring him that no injustice should be done him, and that he should be protected from all violence, and also that a free conference should be allowed him with one qualified to discuss the disputed points.

The elector was greatly perplexed by this letter. He was very reluctant to carry the reformer to Worms, fearing that he might be conducting him to the scaffold.

And the friends of Luther trembled, while he himself was calm. His health was at this time quite poor, yet he seemed anxious to appear before the Emperor. "If I cannot perform the journey to Worms as a man in good health," he writes to the elector, "I will be carried thither on a litter. For, since the Emperor has summoned me, I can regard it only as the cause of God. If they intend to use violence against me, as they probably do, for assuredly it is with no view of gaining information that they require me to appear before them, I commit the matter into the hands of God. He still lives and reigns who preserved the three Israelites in the fiery furnace. If it be not His will to save me, my life is but little worth. Let us only take care that the Gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defense rather than allow them to triumph. Who shall say whether my life or my death would contribute most to the salvation of my brethren? It is not for us to decide. Let us only pray God that our young Emperor may not begin his reign by imbruing his hands in my blood. I would rather perish by the sword of Rome. You remember the judgments with which the Emperor Sigismund was visited after the murder of John Huss. Expect anything from me but flight or recantation. Fly I cannot, still less can I recant."

But the elector seemed certain that the conference at Worms could lead to no profitable result, and he begs of the Emperor to be relieved from bringing Luther with him; assuring him at the same time that it had not been his desire to favor the reformer's doctrines, but only to prevent him from being condemned unheard.

GIANTS FOUND IN CHINA

China is attracting the attention of our people as never before. Major F. M. Ashburn, of the Army Medical Corps, has unearthed some strange things in China. These are a result of his studies of tropical diseases. He reports to the War Department he found three giants, each about eight feet high. Two of them were gatekeepers at a zoological garden. One of them was apparently normal except for his great size, the Major says. The other man had a harsh resonant, deep, bass voice, such as I had never heard before.

Many bald-headed women attracted the Major's attention. These women attempted to hide their baldness "by the use of black paint or stain which merely looked dirty."

Major Ashburn discovered a strange predilection of the Chinese doctors for plasters and paste. He declared "it is a rare Chinaman who does not have a plaster stuck on some part of his anatomy." Finally he discovered that the practice of foot binding to reduce the size was carried on by the Chinese women to such an excess as sometimes to necessitate the amputation of the foot.

These are some of the curious and interesting things contained in Major Ashburn's report.

Luther League of Ohio

Twentieth Convention at Mansfield, June 23-24

BY MISS MARION CAINES

THE twentieth annual convention of the Luther League of Ohio was held in the First English Lutheran Church, Mansfield, Ohio, Rev. S. P. Long, D.D., pastor, on June 23 and 24.

The first session opened with the convention sermon, preached by Rev. E. A. Trabert, of Lima, Ohio. He said, that "enthusiasm in the cause of Christ would build up our education, and in building up our education, we could save by culture; in our enthusiasm in the cause of Christ we should feel safe before men and our enthusiasm would keep us from being buried up in the sand of sin; that it would teach us unselfishness and that one of the principles of life is unselfishness."

After the appointment of a few committees the first session closed.

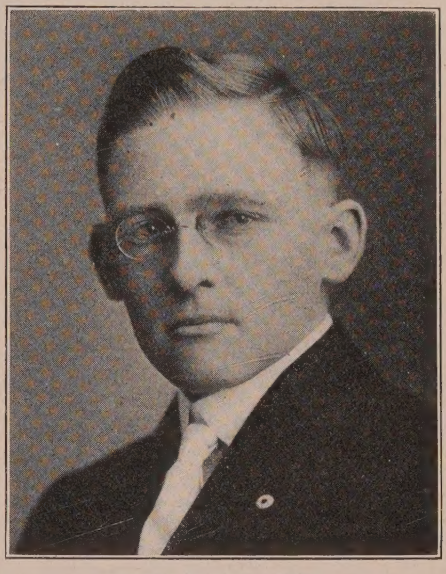
After lunch all the delegates and visitors went on special cars to the State Reformatory, where they were taken through the institution.

The second session of our convention opened with devotional services. An address of welcome was given by Rev. Dr. Long, pastor of the Convention Church, which was responded to by the president, Mr. Bluthart. Miss Kathryn Schafer, of Mansfield, then played a violin solo, after which a paper was read on "The Luther League's Progress in Lutheran Unity," by Miss Blanche Troy, of Newport, Ky., in which she emphasized that in Lutheran unity we achieve higher ambitions, that unity is a thing undivided and that the unity of the Luther League is built upon Christ. The next paper of the afternoon followed on the subject of "The Luther League's Progress in Improving Congregational Life," by Miss Catherine Feindel, of Defiance, in which she said:

> In order to accomplish improvement in congregational life we must look to the welfare of the children, and that church work would stimulate them also; that we should develop ideas to get other members to do church work; that we should look over our neighbors' fences and become acquainted with their principles and ways; that in unity there is strength; therefore, there should be hearty co-operation between congregation and League.

The next paper, on the subject of "The Luther League's Progress in Education" was by Miss Amanda M. Jung, of Miamisburg, Ohio. She said that the Luther League's progress in education could be brought about in three different ways—along the literary line, along the social line, along the religious line. She also said that in bettering our education, we should not overlook the studying of the Word of God, and that we should study our Church and her doctrine; that education is the world's watchword of today, and concluded her paper with reciting the Luther League Rally Hymn. These papers were followed by discussions. The session adjourned by all uniting in the Lord's Prayer. The entertainment of the delegates was provided for by the three Lutheran Churches of Mansfield.

The evening services were opened with a selection by the First Church Orchestra, and the united Lutheran choirs of Mansfield sang the anthem, "Send Out Thy Light."



MR. O. C. ROHDE,
President of Ohio League.

The address of the evening was delivered by Rev. Charles S. Bauslin, who chose as his subject, "Add a Step to Your Sword." He said:

> The three steps to be added to the sword should be sincerity, service and sanctity. . . . The most blessed calling in the world was to work in God's vineyard, and still it seems that some of us are not listening to the call of the Word of God and that what we needed most of all in the present day was reverence—that we should have reverence in the sanctuary at all costs. . . . Have you started for the vineyard, and after you leave this convention are you going to start for the vineyard? Sincerity, service, sanctity, when are you going to start?

A male quartet from St. Luke's Church of Mansfield sang "God Is Our Refuge and Strength." After the service closed a reception in the assembly room of the church was tendered the delegates, and an oppor-

DELEGATES TO THE LUTHER

tunity afforded of becoming better acquainted.

At the fourth session of the convention, the first paper on the program was by Miss Mary S. Scior, of Mansfield, on "Creating the Right League Spirit." She said:

A genuine Luther League Society is not an organization in the church for the purpose of furnishing amusement, entertainment or mere social enjoyment, but it seeks to stimulate its members to a clearer consciousness of Christian faith, to encourage them in a careful and systematic study of the Bible, to increase their usefulness in the Church, to stimulate its members in public and private devotions and to acquaint them with the right history, the sound doctrine and usages of the Church; to encourage the young people to take an active part in every department of congregational work, and to effect social relations becoming those who are of the same household of faith. . . . In order to create the right League spirit we must have praying and working members. Too many of the Leaguers do not even give the League a thought between meetings. Too often the whole matter is left to the president and the leader of the meeting. Let each one prepare something or have something to say, even if it is only a few words, pertaining to the subject. Let every one do their part.

Let us always show our appreciation. There is nothing which inspires and encourages leaders, or, in fact, any one more than a word of appreciation and encouragement, but, above all, avoid criticism; that has put many a young person out of the League and Church. Let us do like the great artist, Angelo, "Criticise not by finding fault, but by producing something better."

The second paper was given by Mr. H. A. Loe, of Ohio City, on the subject "The Luther League as an Organization—Its Mission," in which he said:

The great purpose or mission of the League (as I understand it) is to awaken the interest of the young people in the Church and train them by service, for service in the Master's vineyard. Was there ever greater need for strenuous Christian work than at the present time and who is to do this work if not the young people of our churches, and how can they accomplish the mission for which they were created unless they be trained? Trained men for service is the call coming from every walk of life.

The third paper was on the subject of "What the League Can Do in Supplying Young Men for the Ministry," by Miss Vivian Arnold, of Wapakoneta, Ohio. She said:

Get your newly confirmed members into the League as soon after confirmation as possible. During the course of catechetical instruction every faithful pastor has made appeals to the class and spoken to some individuals of the class on the all important subject of consecrating their lives to the ministry, and has, no doubt, made a deep impression upon the hearts and minds of some that if persistently and judiciously followed up will lead to a final decision for the ministry. The League is the special and peculiarly fitted organization in the Church to develop the idea's already formed in the minds of youthful Christians. This involves the fidelity of the League to its real purpose. While the social features are not to be depreciated or overlooked, nor neglected, yet they are not to be made the main feature; but, on the other hand, the devotion which deepens the spiritual nature and begets reverence for holy things and the educational which broadens the knowledge of the Leaguer concerning the history, doctrine and the work of his Church, which shows her glory and the richness of his heritage and thereby begets a love and honest pride for the same.

In the study of the mission topics there unfolds before him the self-sacrificing labors of heroic and consecrated men and women, which are calculated to inspire to a desire for deeds of heroism and self-sacrifice for the sake of the Master. These can best be performed in the foreign fields as a missionary. This is especially true if the Leaguers speak of these men and women with unstinted praise as those who are doing the Lord's greatest work and are bringing the highest good to their fellowmen. Every Leaguer who desires to help fill the ranks of the ministry from his own League will speak well of his pastor, of his Church, of his League, whenever opportunity presents itself; is always found in his place at the League meeting, in his pew at the church service and ever ready to do his full part at whatever duty assigned him. When young men are surrounded by Leaguers of such a spirit and of such loyalty, they will form an admiration and desire for service in the holy office of the ministry rather than to look upon it with abhorrence. God speed the day when every Luther Leaguer will cheerfully perform his full duty, and then a sufficient number of men will be supplied for the ministry.

LEAGUE OF OHIO AT MANSFIELD.

In the discussion of this paper a very earnest appeal was made for young men for the ministry, and as a result when the question was asked the convention how many young men present would study for the ministry if the way was before them, five responded, and it was the prayer of the convention that the Lord would open a way for these young men to make it possible for them to study for the holy office of the ministry.

Because of illness in the home of the treasurer, Mr. Mattes, his report was read by Mr. Weaver, of Mansfield. The president's report followed, which was referred to the Resolution Committee.

The fifth session opened at 2 p. m. The paper of the afternoon was given by Miss Marion Caines, of Toledo, on "What Is Efficient League Work." She said:

In this 20th century no one need consult the dictionary to find the meaning of the word "efficient." It is the great big word in our language today. The strong business world has stationed on every tower of its mighty structure, a watchman with a field glass to scan the horizon for the man "who can do things." In the great manufacturing plant the worth of every man and machine is calculated in cold figures. Is it efficient? If not, both man and machine must go. In this awful rush for progress where every one is speeded up and every machine driven to the limit, the Church must take her place and do her work. She is bound to partake of the spirit of our age and consequently men earnestly ask, "What place among the great world forces does she claim for herself?" And the Church is weighed and measured and calculated and the galvanometer is put to the current of her life.

Looked at from a business side the work of a Luther League might be judged successful and efficient when it gathers a large number of members, secures a large attendance at the meetings, produces an interesting program and prompts the social spirit in a congregation. While these may be some indications of the effectiveness of a Leaguer, we would not dare rest our case on this evidence alone. These are but surface indications. The real heart and life and value of the Luther League must be judged by deeper and richer accomplishments than these.

The effective Luther League must be educational. The Bible is its text book.

The leaguer should be taught about the church. That it is not merely one of the many organizations that are helpful to mankind, an aid in the upbuilding of civilization, but that it is God's institution, founded by Him, and through which He will bring salvation to the world. Will any Luther Leaguer treat the church lightly or regard it of little worth when he knows that in its very foundation is built the blood of martyrs; that men of great intellect and mighty courage have waged great battles through centuries against false doctrines and unholy men that the truths might remain pure; that through the zeal of spirit born men the living gospel has been carried by missionaries through many weary miles in the face of persecution, of ignorance, of prejudice and of vice and planted upon our fair shores to make of our nation the cradle of liberty and the home of peace?

But great and good as it is, knowledge is not enough. Devils know, infidels know, wicked men know. Religion is not only of the head, but of the heart also and if the Luther League would be truly effective it must reach the heart with its truth. We can force information into another's mind, we may even compel another's hands to labor, but each one's heart is his own. The king cannot enter, God may be shut out, it is the one thing in all the world that is private property, the individual's holy of holies with himself, the High Priest. Yet all Luther League work that does not come from nor reach the heart is but a performance and is ineffective with men and a sham before God. If the head knows and the heart feels, the hands must do, and it therefore becomes the duty of the Luther League to train its members in Christian service.

After discussion of this paper a solo was sung by Miss Nellie Krebs, Mansfield, after which the business session followed with the following results:

The Statistical Secretary reported 71 Leagues in good standing and 48 Leagues not all paid up, 2,132 senior members and 255 junior, making a total of 2,387. Seven societies made application for membership and were accepted. The convention at the completion of the treasurer's report in de-

tail, voted that they would pay six cents per capita to the National Treasury instead of five cents. They also voted a donation of $100 to the National Treasury. The following officers were chosen for the ensuing year:

President, Mr. O. C. Rohde, Toledo, O.; vice-president, Mr. L. M. Shupe, Amanda, O.; treasurer, Mr. C. E. Matthes, Mansfield, O.; corresponding secretary, Miss Marion Caines, Toledo, O.; recording secretary, Miss Amanda Jung, Miamisburg, O.; statistical secretary, Miss Murray S. Moist, Toledo, O.; executive committee member, Mr. George L. Rincliff, Springfield, O.

An invitation was extended by St. Paul's Lutheran Church of Alliance, Ohio, to hold the next convention in their city, which was accepted.

The sixth session opened with vesper services. The orchestra from St. Paul's Church furnished the opening selection of music. An anthem by the united choirs of Mansfield, entitled "Lord Is My Light," followed. The evening address was delivered by Rev. Prof. Elmer F. Krauss, D.D., of Chicago Seminary, Maywood, Illinois, on "The Lutheran Church is a Forward Looking Church." He said:

> Any one who says the Lutheran Church is a backward looking church is either an ignoramus or a member of some Ananias club; that we should take an inward look to see whether our souls are right with God; that the Lutheran Church is a forward-looking church because she has convictions. He stated the Lutheran Church has dogma, system and convictions, the same as any business man has regarding his business; that the Church must have dogmas and that the Lutheran Church does have them as we believe that the book is the true Bible, that the Church must show her faith by her works. To prove that the Church is not a backward looking Church and not a foreign Church, he went through the different stages of history in the United States to show that some of the first settlers were Lutherans, and quoted from history, showing how the Lutherans were prominent in every walk of life.

A violin solo followed by Miss Katherine Schafer. After a few remarks were made by the newly elected president, Mr. Rohde, a solo was sung by Mr. Dimon Herring, followed by the singing of the Luther League Rally Hymn, prayer and the benediction.

Luther League Activity Continues

REV. LUTHER M. KUHNS, GENERAL SECRETARY.

TIDINGS of Reformation rallies reach us from all sections of our great land. Great audiences of interested hearers have listened to the history of how the Bible, a closed book, in the Reformation became an open book. A Reformation Day rally was held at St. Peter's Lutheran Church, Rev. H. M. Schroeder, pastor, in Syracuse, N. Y., Sunday evening, October 31, under the auspices of Lutheran Ministers' Association, the Lutheran Brotherhood and the District Luther League of Syracuse and vicinity. Pastors of nearly all the Lutheran churches in the city participated in this mass meeting. The speakers were: Rev. E. F. Keever, Utica, N. Y., on "The Real Strength of Lutheranism," and Rev. Luther M. Kuhns, general secretary of the Lutheran League of America, on "The Man and His Work." Mr. John Luther, president of the Lutheran Brotherhood, presided.

The general secretary had the opportunity of attending a meeting of the Executive Committee of the New York City League and subsequently he attended the delegates' meeting of the New York City District League. An effort is being made to put this District League into the front rank of league activities.

The meeting of the Northern District Luther League of New Jersey in the Lutheran Church in Newark, of which Rev. O. E. Braune is pastor, was the largest gathering of Luther Leaguers I have seen in New Jersey. Over two hundred leaguers were present, and of this number over half were men. The president of the New Jersey State League, Rev. C. T. McDaniels, said that the development in the Luther League in the State and the renewed interest could be expressed by one word—"wonderful."

During the last month reports have been received of a number of leagues that have been organized, and also of a number of societies that have been reorganized. The president of one State League writes: "Our local league is now in splendid working shape, and we are having good programs every Sunday evening." Another State president writes: "Efficiency work is going right along. Had a good live meeting last Sunday night."

The executive committees of a number of State Leagues have been holding meetings during the month to draft programs and make arrangements for the conventions of 1916. From one of the executive committees of an important State League comes this word: "Our work seems to be going along very well, and it is encouraging to us all." This is stimulating to effort and is full of encouragement to our many faithful workers.

Our Emblem—Its History and Significance

BY ANNA M. LANDIS.

THE history of the Luther League emblem, with the story of the five colors, forms and relative positions, is here given as an exercise for members of Junior Leagues or the younger members of Senior Leagues, where there is only one young people's organization in the church. This exercise can be rendered by as many young people as the league deems proper. The diagram given below shows the position of the class, each row enlarging toward the rear. If there are five leaguers in the first row, there should be seven in the next row, and so on till the fifth row. The exercise can be made attractive by the first row being boys dressed in black, the end boys wearing bright yellow sashes. The boys wearing the sashes will be historian and speaker of the closing verse. The second row should be girls dressed in red; the third row girls dressed in white; the fourth row of girls in sky blue, and the fifth row of girls in yellow. From the second row back two girls in yellow should stand, one at each end of the rows, thus giving the effect of gold encircling the parts of the emblem. The platform should be so arranged as to raise each row, so as to show the distinct colors. A large emblem should be placed in a position clearly visible to the audience. The Juniors may refer to the emblem while speaking, if convenient. The boys in the first row might carry a small black cross, which, when the word "cross" is mentioned, should be raised, then lowered by the side until the last speaker at the close of the entire exercise speaks of it, at which time it should be raised and remain thus until the close of the Rally Hymn. The same should also be done with the heart, white rose, sky blue flag and yellow circle.

The suggested diagram, with full program, are given below:

Girls in yellow.....
Girls in blue.....
Girls in white.....
Girls in red.....
Boys in black, Historian.
Speaker of Luther's words.

The program may begin by the class singing two stanzas of "The Church's One Foundation," followed with the recitation of the respective verses here given:

The History

Every society, whether secular or religious, is distinguished by its emblem, and we shall tell you briefly of the one Luther Leaguers in all parts of the country proudly wear. The Luther League emblem which we wear is patented after Luther's coat-of-arms, which is carved on the walls of the old castle in Wittenberg, Germany. This emblem, or coat-of-arms, meant much to the German monk, for as you will see, each part, each color, each position which make up this emblem shows what life must be in order to attain that which is pure and holy.

The Cross

The color of the cross is black, showing the shame, sorrow and mourning originally connected with it, but since Jesus died thereon, we look to the cross as the means of our salvation. The cross rests upon the heart, showing its importance in life. Life's burdens are from within, but the changed cross has joy and happiness also centered there. If we wish to be followers of the meek and lowly Jesus, we must cheerfully bear the burdens of life, of which the cross is the true type or symbol.

The Heart

The color of the heart is red, reminding us of the blood that flows in all parts of the body, sustaining and keeping beautiful these temples which God has given us. Upon the red heart rests the black cross, teaching us that the blood of the lamb was shed on the cross that we might have life and salvation. The heart is the emblem of feeling and sincerity. All the beauties of the soul are centered there. It is the life itself, yet the cross must be inmost in order that each individual's life may be ennobled and beautified.

Singing first stanza of the Luther League Rally Hymn.

The Rose

White, the color of the rose, denotes purity and simplicity. The rose teaches us the lesson of spiritual growth and beauty. It represents a singleness of purpose; namely, a Christian life. Our lives, like rosebuds, must be cultivated. They must be planted in the soil best adapted to bring them to maturity and loveliness. The rose covers the greater portion of our emblem, teaching the beauty and usefulness of a true Christian life. As the opening of the full blown rose reveals all its hidden beauty, likewise the Christian, by love and

faith, reveals the true and noble character.

The Blue

The blending of the white rose and the blue background of our emblem conveys the vital principles of the Christian religion—purity, simplicity and steadfastness—as the blue symbolizes. This background presents church, the safe retreat for all God's children. The blue represents the sky, showing that the joy of the Christian's life has its beginning and heaven, and finally hopes to receive a home in the mansion beyond the beautiful blue sky.

Singing second stanza of the Luther League Rally Hymn.

Golden Circle

The color of the outer circle is gold, which represents a high degree of value. Pure gold never tarnishes, neither does the life of a true Christian become tarnished by the sinful pleasures of the world. The circle is the symbol of eternity, of completeness, teaching us that our life work is inexhaustible. We may seem to form a very small portion of this circle, but unconsciously we are enlarging it every day. Death does not break this circle; it is but an exchange of the cross for the crown.

Dr. Martin Luther's Own Words.

"There should be a black cross in a naturally red heart; for from the heart we must believe in the Crucified One in order to be saved. The cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white because that is the color of spirits and of angels and the joys not of the world. The rose finally should be placed on a sky blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

Singing third stanza and chorus of the Rally Hymn, assisted by the entire congregation.

His praises we'll sing,
Through the sky let them ring,
On Christmas all holy.
Pure gold we will bring,
Fit gift for a King,
On Christmas all holy;
True love we will bring,
The best offering,
From hearts meek and lowly.

BOOK REVIEWS

THE CHURCH, BY JOHN HUSS. Translated, with notes and introduction by David S. Schaff, D.D., Professor of Church History, The Western Theological Seminary. Introduction, pp. vii-xlii, 299, Index. Cloth, $2.50 net. Charles Scribner's Sons, New York.

JOHN HUSS—His Life Teachings and Death—After Five Hundred Years. 12 Chapters, 342 pages, Appendixes and Index. Cloth, $2.50 net. Charles Scribner's Sons, New York. Also by Dr. Schaff.

These are two books that are worth while. The resume given in the introduction to "The Church" on the author, the circumstances of the writing of the treatise, the contents dealing with the Church, the Papacy, the power of the keys, the Scriptures, and the fundamental principles of Huss, and also Huss's debt to Wyclif, and the importance of Huss's book, "The Church," which is the best known work on the subject issued from Augustine to the period of the Reformation, and the Canon Law, is a valuable adjunct of the book.

There are twenty-three chapters, such as "The Unity of the Church," "Christ the Only Head of the Church," "The Roman Pontiff and the Cardinals Not the Universal Church," "The Faith Which Is the Foundation of the Church," "The Pope Not the Head of the Church, But Christ's Vicar," "Huss's Resistance to Papal Authority." In this book Huss says: "But Christ is the Roman Pontiff, . . . From this it is clear, that no one can be saved unless he is meritoriously subject to Jesus Christ. But Christ is the Roman Pontiff, just as he is the head of the universal Church . . . but there is no other such Pontiff. This is so because the humanity of Christ is not subject to any other pontiff as of necessity to salvation, inasmuch as God hath exalted him and given him a name that is above every name," etc.

It was an epoch-making book; and this book with Dr. Schaff's scholarly, comprehensive and very readable life of Huss as a companion volume, is a most appropriate memorial of the 500th anniversary of the martyr's death. In "John Huss," specially interesting are the chapters on "Huss as a National Leader," "In Open Revolt Against the Archbishop," "Huss Resists the Pope," "The Constance" chapters, and "Huss's Place in History." It is a timely book, and coming naturally as it does on the eve of the quadricentennial celebration of the Reformation, it is an acceptable biography, supplying a need. A better understanding of Luther and the Reformation can be had by knowing something of John Huss, and that, too, without any loss to Luther whatever. Both these books we recommend for a place in the library of any of our Lutheran ministers or laymen.

Hoeing Your Row

ONE of the greatest names in American history is that of Daniel Webster. Webster was born at Salisbury, N. H., January 18, 1782. No name is more famous in the annals of America than his. It was out of difficulties, surmounted by indomitable will, that he rose to prominence.

As a child he was a crying baby, a pale, weak, sickly boy, said to have been the slimmest child in his father's family. When he arrived at manhood, however, he had a large, stately frame, a massive head, and an iron constitution. By working on his father's farm, indulging in outdoor sport and living a frugal and temperate life, he had effected this transformation.

Webster was educated and graduated from Dartmouth College in 1801. He acquired a national reputation as a lawyer in the Dartmouth College case, in 1818. He became famous for his constitutional speeches, in reply to Hayne in 1830 and to Calhoun in 1833. Almost the entire period of his manhood was spent in public life. He was elected to the House of Representatives, to the United States Senate, and twice served as Secretary of State.

In 1839 he visited Europe. As he walked through London, so robust and large was his body and so impressive was his stride, that the coalheavers of that metropolis stopped in their work to stare at him as he went by. It was Sidney Smith, the famous English wit, who likened him to "a steam engine in trousers," adding, "He is a living lie, because no man on earth could be as great as he looked." Thomas Carlyle, who delighted in heroes and hero worshippers, called Webster a "parliamentary Hercules," whom "one could incline at sight to back against the world."

But it was our own Thorwaldson, Danish sculptor, who paid him the greatest physical compliment he ever received. Thorwaldson saw the bust of Webster in Rome, in Powers' studio. On seeing his mountain of a head, the sculptor exclaimed, "Oh, a design for Jupiter, I see." With difficulty Thorwaldson was made to believe that it was really the head of an American.

Webster's early life is a contradiction of the popular notion that man is the creature of circumstances. It was Byron who says, "Circumstance makes the man, not man the circumstance." On the contrary, Webster made circumstances of his creatures. This is illustrated by what one of his friends, who knew him well, wrote after his death. He said: "His school time was much interrupted, and from his own lips I learned that Webster's struggle for an education was from his early childhood to his thirtieth year. Every step in advance was contested by obstacles which he met with a lion's heart, and with a lion's courage overthrew.

"His books were few at a time. There were a copy of Watts' hymns, a cheap pamphlet copy of Pope's 'Essay on Man,' and the Bible, from which he first learned to read, together with an occasional almanac. He used to say that at the age of fourteen he could recite the whole of the 'Essay on Man.'

"He entered Dartmouth College in 1797, but was desperately poor. A friend sent a receipt while in college for greasing his boots. He wrote back and thanked him very politely. 'But,' he added, 'my boots need other doctoring, for they not only admit water, but peas and gravel stones.'"

These experiences of young Webster show it is the boy who makes the man. Labor, industry, temperance and patience will surmount all hindrances and bring their reward. As the writer of a little poem I find in the New York Sun says, "It is the boy with the hoe, who works at his best, and goes straight forward, with a hustling gait, who at the top of the hill gathers the harvest. As this poet says:

"Say, how do you hoe your row, old chap?
Say, how do you hoe your row?
Do you hoe it fair,
Do you hoe it square,
Do you hoe it the best you know?
Do you cut the weeds, as you ought to do,
And leave what's worth while there?
The harvest you'll garner depends on you;
Are you working it on the square?

"Are you killing the noxious weeds, young chap?
Are you making it straight and clean?
Are you going straight,
At a hustling gait?
Are you scattering all that's mean?
Do you laugh and sing, and whistle shrill,
And dance a step or two,
As the row you hoe leads up the hill?
The harvest is up to you."

But to return to Webster. Beyond all question, he was one of the greatest American statesmen that ever lived. With Clay and Calhoun he constituted what was known as the great American triumvirate. A recent writer has summed up his statesmanship qualifications as follows:

"In all his political life he showed an intense national spirit and a strong love for the

Union. 'There was no taint of sectionalism or narrow local prejudice about him.' He was a citizen of the United States in the fullest sense of the word. He discussed all questions from a national standpoint and never allowed his influence to favor one section at the expense of another.

"He always referred matters back to the Constitution, and no one has done more than he to impress upon the people the value of the Constitution, making them feel that the government of the United States is a government, proper, established by the people of the States, and not a mere compact between sovereign communities.

"In financial questions he showed a breadth and soundness of judgment almost equal to that of Hamilton."

BE AGREEABLE

Avoid those little practices that give occasion for remark. Do not get in the way of stroking your beard, twisting your moustache, running your fingers through your hair, playing with your watch chain. Do not blow your nose with a tremendous explosion. Do not cultivate the horse laugh, or the perpetual grin. Never be peculiar. Dr. Johnson touched every door post as he walked the streets of London. One man in our town was recognized a half a mile away by the way in which he cleared his throat. Do not greet your friends with a slap on the back. Be gentle, quiet, refined —a gentleman—courteous without being familiar, cheerful, without being trifling.

Be economical. There are a dozen objections to tobacco, among which not the least is its expense. Many a young man squanders enough on the filthy weed to secure him a competence in old age. Always dress in good taste, but do not follow the extremes of fashion. Wear out your old coat, even though it is slightly out of style. If you have but fifty dollars, do not put the money into a diamond. For the sake of appearance do not live at a hotel, if a respectable boarding house will furnish you roast beef at a cheaper rate. Watch your time as a miser guards his gold. Never sit on a store counter to exchange cheap stories with another idler. Henry Ward Beecher once mastered a book while the rest of the company were yawning through the courses of a big dinner.

Be temperate. Jonathan Edwards once counted his mouthfuls that he might not overeat. The stomach is the seat of half our diseases. Be moderate in your indulgences—in games, work, exercise, play, study. Addison Alexander often studied sixteen hours a day at Princeton. Its excessive violence is the strong argument against football. Late hours are the objection to the ordinary party. Colton puts this truth with great aptness in "Lacon:" The excesses of youth are drafts upon old age, payable thirty years after date, with interest.

Be reverent. Even though you are not a member of the church, cherish a profound respect for religious things. Attend church and Sunday school. Read the Bible regularly. Have a daily time for private prayer. Never have anything to do with books and companions that scoff at what is good. You may not think so much of these things now, but you will see their importance as you grow older. Sir Humphrey Davy wrote: "I envy no quality of intellect in others, not genius, power, wit or fancy; but if I could choose what would be most delightful and useful to me, I should prefer a firm religious belief to every other blessing." Gladstone says he has associated with sixty of the master minds of the British Empire, and all but five were professing Christians.

When Walter Scott was on his death bed, he called Lockhart to his side, and said: "My dear, I have but a moment to speak with you; be a good man, be religious, for nothing else will give you any peace when you come to lie here."

BOOK REVIEW

CHRISTIANITY'S GREATEST PERIL, by Augustus Conrad Ekholm. Cloth. Price, $1 and postage paid in United States. Beacon Publishing Company, Atlantic City, N. J.

An idea of the book may be gleaned from its contents. Part I, The Rise and Fall of Nations; Part II, Corruption in Christianity; Part III, The Crusades of the Twentieth Century; Part IV, Christian Responsibility; Part V, Why I Am Not a Roman Catholic. The author says, among other things: "In the hope that the best interests of a true Christianity may be served this book is dedicated by the author to the cause of religious, political, and intellectual freedom."

Luther League Topics

First Sunday
in Advent. November 28, 1915.

"THE BEGINNING OF THE GOSPEL"

By W. D. Ziegler, A.M.

Mark 1:1-3.

DAILY BIBLE READINGS.

Monday, November 22—Genesis 1:1-25.
Tuesday, November 23—Genesis 1:26; 2:25.
Wednesday, November 24—Genesis 3:1-6.
Thanksgiving Day, November 25—John 6:22-29.
Friday, November 26—Genesis 3:15; 12:1-3.
Saturday, November 27—John 1:1-14; 3:16.

HINTS FOR LEADERS.

GIVING THANKS.

Have an informal meeting by arranging the chairs in a semi-circle around the piano or in some unusual way, to break the monotony.

Open meeting by asking about six persons, "Why are you 'Thankful' today?"

Hymns 174-49. Psalm 119:105-112 (read responsively). Gloria Patri. Hymn 61. Collect.

Prayer: O Lord God, Heavenly Father, from whom without ceasing we receive exceeding abundantly all good gifts, and who daily of thy pure grace guardest us, against all evil; grant us, we beseech thee, thy Holy Spirit, that acknowledging with our whole heart all this thy goodness, we may now and evermore thank and praise thy loving kindness and tender mercy, through Jesus Christ, Thy Son, Our Lord, Amen.

Duet, "Somebody's Praying for You." Remarks by the leader on the topic.

Leader's talk, covering thoughts in the topics booklet. Have some one give the thoughts brought out in the review. Suggestions for papers or talks, "Why is 'Giving Thanks' so often neglected?" "How do you let friends know your appreciations for their gifts to you, how about God?" "Does God feel slighted if we neglect to thank Him for our gifts?" Have several sentence prayers offering thanks to God for your many blessings.

Hymn 36. Synopsis of the discussion in both the topics and the review. Remarks by members on the topic. Summing up by the pastor. Hymn 31. Close as in the topics. Select hymns of praise from the L. L. Hymnal.

(Topic reviewed by Rev. Paul W. Koller.)

With this lesson we begin the Holy and blessed season of Advent. Advent means coming and it is the season in which the Christian world looks toward the coming of Christ. During the four weeks of Advent we not only think of His coming into the world as the Babe of Bethlehem, but we concern ourselves with the great fact that He will come again. When He does come again it will be to judge the world and only those who have accepted the Gospel offered to them through Christ's first coming can stand before Him.

The all important thing for us on this Advent Sunday is to hear and accept the Gospel message. Our topic in the words of St. Mark speaks to us of the beginning of the Gospel.

I. What the Gospel Is.

The Gospel is the glad tidings of salvation through Jesus Christ. It is the good news that God so loved the world that He sent His only son into the world to save men from their sin. It is the story of the coming of Jesus Christ among men and His glorious work while in the flesh. Mark, who writes the Gospel bearing his name, was converted to Christianity by St. Peter after having his heart greatly moved by seeing Christ led away by His captors. When he became a Christian he could not help but tell to others the good news of salvation by faith in the crucified and risen Christ. It is worthy of note that at the very beginning of his testimony he speaks of Jesus Christ as the son of God. Our Gospel is only sufficient because it is of Him who is God. He who wrought out our salvation is the God-man Jesus Christ.

II. The Messenger Who Prepared the Way.

Before the Gospel could get into men's hearts the way had to be opened. For this great work God sent among men him whom we call John the Baptist. He is spoken of here as the messenger. It was his duty to prepare the way for Christ. The figure is taken from the oriental custom of preparing the road for the coming of a king or noted personage. The roads as a usual thing being very poor and difficult to travel. When John as the messenger of Christ came he stood by the fords of the Jordan and preached to men the need of repentance, and urged them to be ready for the coming of their Messiah King.

Conditions as far as humanity are concerned have not changed very much since the day of John. Before Christ will come and dwell in our hearts we must open the way for Him.

We need today just as much as ever the old teaching concerning repentance. Repent and believe if you would know the joy of salvation.

III. Gospel Voices.

John the Baptist said of himself that he was a voice crying in the wilderness. Mark in speaking of him in our lesson says the same thing.

This seems to be both John's and God's conception of the office he was to fulfill among men, to be a voice. He was indeed a man with a message for men, speaking in the wilderness of doubt and sin.

We who are followers of Jesus Christ are to be Gospel Voices. We are to tell men the good news of salvation. To be a Gospel Voice means a great deal and carries with it much responsibility. We dare not be silent when the world about us is in need of salvation and we know what will

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 30 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

save it. We must speak both with our lips and with our lives. Many people seem to think that it is enough to whisper in their devotions the glad knowledge they have. They want to be Christians in secret. You will notice that John was heard *crying* in the wilderness. His was an audible voice, and so must our's be. The conditions require that all Christians speak out for God and good.

QUESTIONS.

1. How did men first hear the Gospel?
2. Why is the Gospel good news?
3. How are hearts best prepared for Christ's entrance?
4. Are you a Gospel Voice and what is your message?

—♣—

Second Week in Advent. December 5, 1915.

"THE KEY TO THE TREASURY OF HEAVEN"

(The Lord's Prayer.)

Matthew 6:5-15.

DAILY BIBLE READINGS.

Monday, November 29—Psalm 19:14.
Tuesday, November 30—Matt. 4:10.
Wednesday, December 1—Matt. 7:7-8; 26:41.
Thursday, December 2—Luke 21:36; Josh. 24:15; Matt. 18:20.
Friday, December 3—Eph. 6:18; 1 Tim. 2:1; Matt. 5:44.
Saturday, December 4—John 16:23; Eph. 2:18.

HINTS FOR LEADERS.

Open as in "Opening Service" in the Luther League Hymnal. Select appropriate hymns from the League Hymnal.

All standing repeat the Lord's Prayer in concert. Remarks by leader on the topic. Special music.

Paper, Prayer as "Communion with God."

Address, "Examples of Prayer in History," e. g., Washington, Lincoln, Francke and others.

Thoughts suggested by discussions in the review and the topics.

Brief remarks in concluding discussion by the pastor.

Sentence prayers, all standing. Close as "Closing Service" in the Topics.

(Topic reviewed by Rev. Paul W. Koller.)

We are to have during the year a number of topics covering the parts and petitions of the Lord's Prayer. This is the first one and it is general in character, concerning itself with the subject of prayer as taught and practiced by our blessed Lord. The title is beautiful and appealing. "The Key to the Treasury of Heaven."

Every Christian knows that the Kingdom of Heaven has a great and wonderful storehouse of which God is the owner. These rich and precious blessings are absolutely in the keeping of God. He gives them to us, His children, out of His infinite mercy and love. We have no special merit which compels God to give us of His treasures. We do have, however, a key by which these rich blessings can be obtained from a Father who loves us. That key is prayer.

The prayer that we will study is the prayer of the Lord Jesus Himself. Christ prayed often and taught His followers to pray. Christ's praying and the prayer He gave us teach us a number of precious things about prayer.

I. All Men Need to Pray.

There is no person in the world so holy in life that he does not need specific acts and times of prayer. Jesus was perfect in character and life and yet He felt the need of going apart to pray. There is a certain fanatical spirituality which professes to have gotten beyond the need of acts of prayer. This is one of the worst forms of self-righteousness. Yet more good Christian men and women than we think grow lax in their praying, because they are no longer under the burden of their sin. We all need to take a lesson of Christ and learn that no life is so high, so holy and so full of communion with God that it can do without the hour of prayer.

If we pray without ceasing we must certainly have times when lips are opened in prayer. Devotion, which is to be diffused through our life, must concentrate in times of prayer. Sweet and blessed indeed is the hour of prayer.

II. The Sphere of God's Help.

We find in the Lord's prayer that we are privileged to ask for things both temporal and spiritual. This is most blessed and satisfying. It is well for us to remember, however, that God only does for us what we cannot do for ourselves. There is help natural and help supernatural. Help supernatural is such help as comes to us from above and beyond the ordinary course of things. Help natural is such as lies within the ordinary course of things, which we must depend upon ourselves to grasp. In other words, when we pray "Give us this day our daily bread," we must do our part to obtain it. This relation is well illustrated in the instance of Peter being delivered from prison.

The Church could do nothing but pray, but they could and did pray and their praying brought a marvelous supernatural answer. Peter could not smite off his chains, an angel did that, but Peter could cast his garments about him and follow the angel. Peter could not open the great iron gates. They were supernaturally opened for him by God, but Peter could and did go through them, no one carried him. There is no question but that if Peter had refused to do his part he would not have had supernatural help. So in all praying God will help us, but we must do our part. The Kingdom of God will only come on earth when we help to bring it.

III. What Assures an Answer?

It is well in our study of the Lord's Prayer, and, in fact, in all praying, to concern ourselves with what assures an answer. We must do more than simply repeat by rote the prayer taught us by Christ. There are two things that make our prayers prevailing prayers. They are the two things which bring results. One is *faith* and the other is *asking in the name of Jesus.* There are many other things entering into true praying, such as perseverance and earnestness, etc., but the two I have mentioned must be there or we have no promise of an answer. Christ Himself said this: "Whatsoever ye ask in prayer *believing,* ye shall receive." And again, "Whatsoever ye shall ask the Father *in my name* He will give it you."

QUESTIONS.

1. Where do we find the Lord's Prayer recorded?
2. Is it natural for all men to pray?
3. Why should we pray when God knows already what we need?
4. How should the Lord's Prayer be used to make it effective?

—♣—

Third Week in Advent. December 12, 1915.

"THE WORK AND INFLUENCE OF THE STUDENT'S VOLUNTEER MOVEMENT"

Isaiah 6:6-13.

DAILY BIBLE READINGS.

Monday, December 6—Mark 12:28-34.
Tuesday, December 7—Matt. 7:3-12.
Wednesday, December 8—Mark 16:15-16.
Thursday, December 9—Matt. 9:35-38.
Friday, December 10—Matt. 28:16-20.
Saturday, December 11—Jas. 1:22-27.

HINTS FOR LEADERS.

Hymns. 22, 18. Psalm 72 (read responsively). Gloria Patri. Hymns 51, 53. Scripture lesson: Isa. 6:6-13 (read by leader).

Remarks by leader on the students mission work. Prayer for missions and mission workers by the pastor. Special music, vocal or instrumental.

Secure reports of students' volunteer movement and arrange for papers and addresses based on these reports.

Have the president of your local congregational W. H. and F. M. Society address the League. Announcements. Hymns 214, 216. Lord's Prayer. Doxology. Benediction.

The Student Volunteer Movement for Foreign Missions originated about a generation ago. It profoundly impressed the religious life of the students and found expression in the colleges of the United States and Canada. It furnished the Mission Boards the greatest offering of young men for the foreign field ever made in one generation. The object of this movement was first to furnish the Mission Boards of the United States and Canada with student volunteers capable of meeting the demands made upon them to give living men an opportunity to know Jesus Christ; secondly, its object was to lead the students God did not call to the mission field, to make their lives count for most as ministers and laymen in developing the home base for world-wide missions in the United States and Canada.

Every four years conventions of this movement are held which are the most representative gathering of Christian students interested in the work of missions held anywhere in the world. This movement was epoch making in the missionary life of the colleges on the continent of North America.

The supreme and only sufficient test to realize the distinctive purpose of the Student Volunteer Movement is its efficiency in securing Student Volunteers who shall spend their lives in non-Christian lands in the work of establishing God's Kingdom. Within the life of this movement 5,882 young men and women have sailed under its auspices and entered the foreign field, operated by 70 missionary agencies. These missionary agencies are practically all connected with recognized missionary societies of the various denominations in the United States and Canada. They are distributed as follows: Africa, 638; Arabia, 26; Central America, 40; China, 1,739; India, Burma, Ceylon, 1,133; Japan and Korea, 743; Latin and Greek countries of Europe, 28; Mexico, 168; Oceania, 67; Persia, 51; Philippine Islands, 163; Siam, Laos and Straits Settlements, 104; South America, 359; Turkish Empire, 221; West Indies, 177, and other countries, 225.

Since the Rochester convention 1,489 volunteers have sailed, which is by far the larger number than has gone out in any preceding quadrennium. This is more than went out during the entire first twelve years of this movement. Nearly twice as many student volunteers have gone out from our American institutions in the last four years as from all other Christian universities and colleges combined.

Summer schools to the number of about 16 are held annually. These are attended by upward of 6,000 carefully selected student delegates and these schools continue for about ten days. At least 75 per cent of the delegates receive systematic training for the leadership of mission study classes and activities of the college connected with the missionary work. A surprisingly large number of the strongest volunteers are furnished by these conferences.

Mission study is a fundamental activity of the volunteer movement. It is this makes possible achievements in other directions,

for example, the enlisting of new recruits, training missionary candidates, preparing intelligent readers for the home base, stimulating missionary giving, and multiplying missionary intercessors. "It means much, therefore, to be able to state that within the last four years there has been an increase in the number of young men and young women in the missionary study classes in the colleges from 29,300 to 40,400. This addition of 11,000 or of nearly 40 per cent represents one of the greatest advances ever made. It equals the expansion made during the first 12 years of the history of the study department of the movement. When we remember that at the time this feature of the work was introduced, in the year 1894, there was not more than 200 students enlisted in the 30 mission study groups then in existence, the fact that we now have out 2,700 mission study circles and more than 700 different institutions is highly significant."

This emphasizes the vital process in the movement. It is one factor that more than anything else has developed the prayer-life of the colleges, raised up and trained intelligent and faithful intercessors and intensified the life of every collegian who has come under its influence. The Morning Watch is traced in its observance to the secretaries and members of this movement.

It is well to remember that only a Christianity powerful enough to conquer the mind and hearts of the followers of the non-Christian religions in Asia and Africa is sufficient and adequate to win such a student body of vital wide-awake American collegians for a world-wide evangelization movement. "Moreover, the influence of the example of the volunteers thinking enough of their own religion to go forth with conviction to propagate it in the very homes of the non-Christian religions is in itself an apologetic of the very highest order and has been used by God to lead many an open-minded and honest unbelieving student to investigate afresh the claims of Christianity and yield to these claims." This movement made an appeal to the heroic in the student and summoned men to self-discipline, both stern and rugged, and assigned to them a stupendous task. In counteracting the perils of our modern college life, the student volunteer movement has been a mighty help. When growing luxury, self-indulgence, and the tendency to softness were manifesting themselves in our colleges and institutions of learning, the students' volunteer movement extended the influence of the Christian faith in our universities and colleges.

Fourth Week in Advent. December 19, 1915.

"A SWEDISH PIONEER"—DOCTOR HASSELQUIST

Isaiah 26:1-7.

By the Rev. Luther Malmberg.

DAILY BIBLE READINGS.

Monday, December 13—Acts 1:1-26.
Tuesday, December 14—Acts 2:1-13.
Wednesday, December 15—Acts 2:14-36.
Thursday, December 16—Acts 2:37-47.
Friday, December 17—Acts 3:1-26.
Saturday, December 18—Acts 4:1-37.

HINTS FOR LEADERS.

Hymns 194, 191. Psalm 1 (responsively read). Gloria Patri. Instrumental music. Hymns 62, 67. Scripture lesson: Isa. 26:1-7 (read by leader). Prayer by the pastor. Hymn 236.

Some remarks based on article in the review. Some remarks based on discussion in the topics. Solo (selected).

Recitation (selected). Hymn 231. Announcements. Lord's Prayer. Hymn 24. Doxology. Benediction.

(Topic reviewed by Rev. Ira O. Nothstein.)

Born in Ousby Parish, Sweden, March 2, 1816.
Died in Rock Island, Ill., February 4, 1891.

One may best sum up the life of this great leader in the Lutheran Church by calling to mind the outstanding characteristics of the man. Dr. Hasselquist was first of all a man of faith. Brought up in a lowly home, he was yet heir to the best of all riches, a pious father and mother; who instilled into his youthful mind a pure faith in God's Word, from which he never departed. Except for his faith he would never have left his comfortable parish in Sweden to minister to the scattered Swedes in the wilderness of America. He came hither without any promise of support from the home land. He found no enthusiastic congregation to receive him. The people were poor, scattered and many of them had become embittered toward the church. There were no railroads, no modern conveniences, no schools, no church buildings, no parsonages, where he was to labor. But he had faith in God, in God's promises and in the church. With unwearying zeal he set to work to organize, to train and to educate; and today the Augustana Synod is his monument.

When in 1852 the call came to him to engage in the work among his countrymen in America it became evident that he was a man with the missionary spirit. His first field of labor was Galesburg, Ill., but he was not content to settle down and simply build up his parish work there. He was ever going further into the wilderness to follow his brethren with the Gospel. With all his other labors he traveled up and down the land and even to Sweden, to organize, to gather funds and to awaken interest in the mission to which he had been called. In him was also found the spirit of faithfulness. He never sought prominent

fields of work. Wherever the Lord saw fit to place him, there he was willing to labor faithfully. The little frame chapels at Galesburg, at Paxton and at Rock Island were as much the House of God to him as the cathedrals in Sweden.

In missionary work one of the essential qualities is courage. Dr. Hasselquist was a man of remarkable courage. The perils of pioneer life, its hardships, the enmity of those who tried to hinder or destroy his work, none of these things was able to turn him back. In Galesburg his first home was in a tiny house with two rooms, one of these rooms was occupied by a drunkard and his scolding wife. He had to keep his few books concealed in a chest (which also served as his desk), because the sectarians called them "Hasselquist's idols." One man tried to tear off his clerical tie on the street. Panic, pestilence, war and failure of harvests marked those early years, but he and his faithful and talented wife devoted themselves with courage and faith to their chosen life work.

Dr. Hasselquist was a man of talents. An essay, written at the early age of eight years, called the attention of Dr. Collin, the pastor of his father's church, to the gifted boy, and through his influence the child was given the rare privilege of preparing for college and the university. The first successful Swedish newspaper in the United States was started by Dr. Hasselquist and edited by him for three years. He was the nestor of the Swedish press in America. By this paper he molded the political and social type of the Swedes, and later as editor of the religious paper Augustana, he exercised a far-reaching and lasting influence upon the religious and moral life of America. He, in connection with Dr. Esbjorn, published many books and periodicals, some of them in the English language; for he foresaw even at that early date the need of reaching the younger generation through the medium of the language of the land.

His administrative abilities became apparent when in 1860 he was elected president of the newly organized Augustana Synod, a position which he held for ten years. In 1863 he became president of Augustana College and Theological Seminary, and this office he filled ably until the time of his death in 1891.

He was a born teacher. Almost the entire body of pastors of the Augustana Synod were trained either by him personally or by those inspired by him. In every Swedish parsonage in America Hasselquist's name is a household word.

As a preacher he did not pose as one who wanted to be popular, in the ordinary sense of the word. But he was a great preacher in the true sense of that word. He understood the Word of God, as his commentary on Paul's Epistle to the Ephesians shows. His treatment of a text was original, and the material of his sermons was solid food. He was considered a master as an exegetical expounder of the Word.

Above all the deep piety of the man will be longest remembered. It was of the Pauline type, founded solidly on Christ and His work of salvation; and, like the great Apostle, he was willing to become all things to all men in order that he might save them.

TOLEDO CONVENTION OF THE LUTHER LEAGUE OF AMERICA

Toledo inaugurated the campaign for preparing for the next convention of the Luther League of America by a banquet at St. Matthew's Church. At this time the proposed "Calendar plan" was inaugurated. "One person takes the part of the year, then twelve take the parts of the months, and 48 take the parts of the weeks and the rest are the days." If this plan works right, they hope to have everything in shape for the National Convention.

The chairman of the General Committee started the campaign at one of the local league meetings about a month ago and reports enthusiasm.

From the Toledo Committee on Publicity the following has been received: "The Luther League of America will hold its convention in Toledo next summer. This announcement was made in a communication to the Commercial Club and the Commercial Club has arranged to have no conflicting convention with the sessions of the convention of the Luther League of America on August 15, 16 and 17, 1916.

The Luther League societies of northwestern Ohio will unite in the entertainment of the visitors and have asked the Commerce Club to co-operate to the extent of providing a hall for the great mass meeting on the evening of August 17. The local committee desire a hall with a seating capacity of 5,000. The day sessions of the convention will be held in one of the local churches.

The sessions of the convention, except the grand rally, are to be held in St. Lucas Church. The General Committee has secured an option on the Terminal Auditorium for the grand rally on the night of August 17. LUTHER M. KUHNS.

The Junior Luther League

REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The Month of November

The month of November is of interest to us as Lutherans because it marks the birth of Martin Luther, the great Reformer of the sixteenth century. This fact should be noted by all of our Leagues, not merely that it might be known, but that the significance of a useful life in the Church's service might be impressed. Of course every life is to be trained to be a useful life, but this anniversary of the Reformer's birth will serve as a splendid illustration to encourage our boys to consider the gospel ministry as their life work. In the League work, there is abundant opportunity to impress this lesson, and as the anniversary is again noted, do not fail to use it as effectively as possible.

Thanksgiving

The month of November is also of importance because, in it, we observe our beautiful national custom, that of attending divine service to render special thanks for the blessings bestowed upon us during the past year. It is not only a beautiful custom, it is a solemn duty. We have received much and we should therefore be *filled* with Christian gratitude. This spirit and what it should lead us to do, ought to be impressed upon our Junior Leagues as forcibly as possible. There is a tendency on the part of many, Christians included, to desecrate the day, to use it simply as a holiday and neglect the exhortation of our President, namely, to gather in our appointed places of worship and there worship Him in prayer, praise and thanksgiving. The day should be used first for grateful worship. Then we can celebrate it as is our wont. Now is the time to impress upon our future churchmen the true spirit and observance of Thanksgiving Day. Have, if possible, the League attend the Church service in a body. But whatever is done, let every Superintendent make use of the opportunity to counteract the tendency of the time and encourage divine worship, both as a duty to God and as an obedient act to the Nation's call.

Activity

Some Leagues are active, some less so, and some quite inactive. Where the second or third condition obtains no Superintendent can expect success. A League to be successful in the highest and best sense of the term, must have a big idea of its work, then constantly apply that idea in action. Much will depend upon the way in which the idea has been grasped by the Superintendent and the enthusiasm displayed in making it real. Where this condition obtains Leagues are successful and flourishing. Where it is absent, Leagues struggle along and finally die from sheer weakness. Let every League make of their work the very best possible; for only this ideal is worthy for the true Lutheran worker.

A Beautiful Fall Hike

During the past month the natural beauties of mountain, forest and stream invited us out of doors. So on a beautiful Saturday the Boys' League of a city church, after rendering a brief program, set out for the day. After walking for about five miles through the attractive open country, the boys selected their camp site. After scouting about for awhile and playing a few preliminary games with a soccer ball, the boys prepared their own lunch over the campfire. One of the boys offered prayer and then all ate as though they never had anything to eat. It was some meal, and a fine one at that, so said one of the boys. At least it was thoroughly enjoyed by all. After a brief rest, competitive games were played, as Association and Soccer Ball; then a game of offense and defense through the woods for an hour. This occupied the day and all returned home tired but happy and well as a result of the day's outing.

Topics for December

November 28—Thanksgiving Day Program.
December 5—"Paul Is Successful in Corinth." Acts 18:1-11.
December 12—Missionary Program. Suggested Topic, "Christmas for All the World."
December 19—"Leaving Ephesus for Home." Acts 18:18-28.
December 26—Christmas Program. Luke 2:8-17.

NOVEMBER 28.

By Anna M. Landis.

Opening service, Hymn, "Come ye Thankful People, Come." Scripture to be read in concert, Psalm 145. (Concert reading suggested in order that all the boys and girls become familiar with the chief Scripture text of the topic). Prayer may be offered by the Superintendent or short sentence prayers by the children. After singing the hymn "I Think When I Read That Sweet Story of Old," the story might be presented by the teacher. If convenient, a map of the United States might be displayed, and the States along the Atlantic coast marked off with colored crayon, showing their importance in the early settlement of the Pilgrim fathers. As the story is being told, the teacher should point out the marvelous growth of the American colonies, and God's great blessing on all the work undertaken in His name.

Our Thanksgiving Story—America, as a nation, sets aside one day in the year as a special day for prayer and praise to God for His goodness to us as individuals forming the nation. The President of the United States and the Governors of the different States proclaim, or tell, the people to give up their regular work for that special day, and enter God's house, in order to offer up prayers and hear the preached Word. Those who really love God, and can possibly leave their work or their homes, are happy to obey the call. They feel as did King David, who said: "I was glad when they said unto me, let us go into the house of the Lord." Some people might not feel like obeying this command. They wonder what they have to be thankful for. Now, Leaguers, let us just think a moment. About three hundred years ago, a small band of people who called themselves "Puritans" came to this country from England, so that they might worship God as they felt they should. Over in their own country, they were not allowed to worship as they would liked to have done, so they left and came to this country. When they came, they had to suffer much cold and hunger at first; but even if they had to work hard and suffer, they were so glad that they could kneel down and offer up prayers to God and no one would disturb them. These people, because they had to travel over the ocean to come to their new home in America, were called Pilgrims. Dear boys and girls, we should feel glad that these good people, long ago, gave us such a pure example of thanksgiving to our Heavenly Father for His mercies at all times. The Pilgrim fathers loved God, and they longed to worship Him. To do this they had to make a sacrifice—that is, they had to leave their old home which they loved and come to this strange home; but it was better here, because they could worship Him they loved best of all. We may, also, learn great lessons from God's great people, who lived in the early history of the Jewish race. The great King David said of God: "Every day will I bless thee." As the Lord was near unto the King, who was not ashamed to speak of Him, so this same dear Saviour will ever be near unto all who call upon Him in truth. Other great and good men like Abraham, Noah, Isaac, Jacob, Moses, Joshua, Elijah, John the Baptist, and Paul, always thanked God for His wonderful kindness to them. In olden times, they made altars of stone, so that their children and grandchildren, coming after them, might look upon these altars and know that it was at those particular places those who had gone before had received special blessings. Yes, we should be thankful for all things. It doesn't matter how small the gift, we should say "thank you" for it.

Psalm to be memorized: Psalm 148

"The Landing of the Pilgrims" is suggested as a recitation.

Prayer, which all should learn, Psalm 145, verses 15 and 16, with suggestion from teacher that every boy and girl think of these verses before each meal.

Scripture texts which may be written by the Superintendent and handed each member the week before this lesson is to be taught, and the members, in turn, should look up these passages of Scripture, or have some one at home help them, and come to the meeting prepared to recite or read same: Job 10:8, 12, James 1:17, Psalm 145:16, Acts 14:17, Psalm 50:14, Psalm 105:1, Phil. 4:6, I Thess. 5:18, Psalm 9:2, Luke 6:45, Col. 1:12.

DECEMBER 5.

By John L. Schiding.

Paul after leaving Athens came to Corinth, where he met a certain Jew named Aquila, who lately came from Italy with his wife, Priscilla, and abode with them many days, working at his trade, for they both were tent makers. On the Sabbath days he reasoned with the Jews and Greeks, in their Synagogue, of Christ and Him crucified. But after Silas and Timotheus, his fellow helpers, came from Macedonia he was pressed in the Spirit and testified to the Jews that Jesus is the Christ.

We next see Paul in the house of Justus, one that believed in God and who lived next to the Synagogue, and also Crispus, the chief ruler of the Synagogue, who believed in the Lord with all his house. Many other Corinthians after hearing Paul preach Christ and Him crucified, believed and were baptized. As we study this lesson of Paul with his helpers winning souls to Christ, let us not forget the missionaries in our foreign lands, and the preachers in our home lands who are winning souls for Christ, and the many thousands that are being baptized every year.

Then spake the Lord to Paul in a vision by night telling him, Be not afraid, but speak and hold not thy face, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city, and so Christ has much people in every city.

Scripture References—1st Sam. 3:9, Matt. 10:19, Tit. 3:2, Eph. 4:15, Mark 1:15, Mark 1:24, St. John 1:12, St. John 14:1, 20, 31, Acts 16:31, Heb. 11:6, Dan. 6:23, Matt. 8:13, Acts 8:13, 11, 21, Eph. 1:13, II Tim. 1:12, St. John 11:25, 26, I Cor. 13:7, Matt. 21:22.

The Main Lesson—Be not afraid, but speak, for I am with you. Let us remember these words and if we want to be successful let us tell of Christ and Him crucified, as St. Paul did in Corinth. And was it not that Dr. Martin Luther was not afraid to speak which made him so successful, and so with St. Peter, when he preached that great sermon on the day of Pentecost when there were three thousand souls won to Christ? So with all the preachers and teachers of today; they must not be afraid to speak if they want to be successful.

Other Lessons.—Do we have our heart open to Christ that He may enter in?

Is there a family altar in your home where all gather round and worship the one true God?

A smile goes farther than a frown. So with a word for Christ goes farther than one against Him.

Can you think of a more pleasing sight to God than where the whole family believe in Him?

Suggested Topics for Original Essays.—How many have you told of Christ and His love?

Are we found in Church every Sunday? If not, why not?

What does your Junior League do to bring in the boys and girls who do not go to Church, Sunday School or Junior League?

What does your Junior League do for Missions?

DECEMBER 12.

Use the outline of the regular League program. The following hymns can be used: "Joy to the World, the Lord Is Come," "Rock of Ages," "Christ for the World, We Sing." The Scripture Reading can be Phil. 2:5-11, read responsively between the one chosen to read it and the League.

Vocal or instrumental solo.
Reading—"They Must Not Rise."

"They Must Not Rise."

Mr. Robert Moffat, the well known missionary in Africa, went to pay a visit to the African chief, several hundred miles inland from the missionary station at Latakov, in South Africa. The name of the chief was Macaba. He was a great warrior, and was the terror of his enemies. In one of his conversations with this man of war and blood, while seated with fifty or sixty of his headmen and "rainmakers" around him, the missionary spoke of the resurrection of the dead.

"What!" cried the chief, starting with surprise; "what are these words about the dead? The dead—the dead rise?"

"Yes," said the missionary, "all the dead shall rise."

"Will my father rise?"

"Yes, your father will rise."

"Will the slain in battle rise?"

"Yes."

"Will all that have been eaten by lions, tigers, and crocodiles rise?"

"Yes, and come to judgment."

"Hark!" shouted the chief, turning to his warriors; "ye wise men, did your ears ever hear such strange and unheard-of news? Did you ever hear such news as this?" turning to an old man, the wise man of the tribe.

"Never," said the old man. "I thought I had all knowledge, but I am confounded by these words. He must have lived long before we were born."

The chief then turned and said to the missionary, laying his hand on his breast, "Father, I love you much. Your visit has made my heart white as milk. The words of your mouth are sweet like honey; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again; the dead can not rise; the dead *shall* not rise."

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?"

Lifting his arm, which had been strong in battle, as if grasping a spear, the chief said, "I have slain my thousands; and shall they rise?—shall they rise?"

In the consciousness of his sin, the thought of meeting his slain overwhelmed and frightened the chief. And, oh, it is a terrible thought to every unbelieving sinner that he shall meet again all whom he has injured, neglected or destroyed.—Selected.

Original Essays: "The Joy of Christmas in a Christian Mission"; "The Joy That Christmas Brings Us."

Recitation: "Christ Wants the Best."

Christ wants the best. He in the far-off ages
  Once claimed the firstling of the flock, the finest of the wheat,
And still He asks His own with gentlest pleading
  To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
  He only asks that of our store we give to Him the best we have.

Christ gives the best. He takes the hearts we offer
  And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
  The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heavens above,
  Are hid in Christ. In Jesus we receive the best we have.

And is our best too much? O friends, let us remember
  That once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
  Gave up His precious life upon the cross!
The Lord of lords, by whom the worlds were made.
  Through bitter grief and tears gave us the best He had.

—The Interior.

DECEMBER 19.

By Earl R. Diehl.

After the tumult with the Greeks, Paul, according to Jewish custom, had his head shaven in preparation for the Pentecostal feast at Jerusalem. He sails to Ephesus with his fellow-workers Aquilla and his wife Priscilla. While there he so impresses the people by his reasoning and power that they want him to stay longer; but he refuses, saying that he must be at Jerusalem at the time of the feast, but will come back to them again, "if God will." Leaving Ephesus he lands at Cesarea, salutes the church there, departs, and arrives at Antioch for a longer period. Again he departs and visits his former converts all over the country of Galatia and Phrygia. In the meantime the scene turns back to Ephesus, where Paul had left Aquilla and Priscilla.

It happened that a certain Jew had come to the city and was speaking boldly in the synagogue. This man, Apollos by name, was born in Egypt; with great zeal he had learned the Scriptures and the ways of the Lord after the doctrine of John the Baptist, and being an eloquent speaker, he taught and spake with much power. Aquilla and Priscilla, hearing this mighty man, took him privately to their home to teach him the perfect way of God through Christ the annointed. And when this same man wished to go on to Greece, Aquilla and his wife wrote introductory letters to the Christians of that country, recommending him and his work. So that when he arrived there, he was received with much love, and was a great spiritual help to the believers, as well as convincing others of the Jews by his public preaching of Jesus the Christ. This was the watering of Paul's seed; the increase was left to God.

Parallel Scripture References.—Num. 6:18, Heb. 6:3, I Cor. 4:6; Acts 21:24, James 4:15, I Cor. 3:6; Acts 19:21, Acts 14:22, Acts 9:22; Acts 20:16, Acts 15:32, Acts 17:3, I Cor. 4:19, I Cor. 3:5, 6, Acts 18:5.

Main Lesson—If we are truly allied to Christ, His Holy Spirit will shine out in all that we say, in all that we do, and wherever we go.

Several Other Lessons—We should speak and act our convictions as did Paul and Apollos. God wants workers who are fervent in spirit; we can become such by continual prayer and study of the Word. We must often bid farewell to things we like for something which we know is better.

Practical Thoughts—Always go to Church Remember the seed we sow. What good, helpful Christian people were Aquila and his wife! We must confirm the past and plan for the fu-

ture with our present equipment. No matter how good we are or how much we know, we can always be better and learn more. Some day we must leave this Ephesus on earth for our home in the heavenly Jerusalem.

Suggested Topics for Original Essays—"Paul and Apollos contrasted," "The Attitude of the People of Our Day to Hear God's Truth and His Ministers," "The Character of Present-Day Preaching," "Missionary Zeal."

DECEMBER 26.

Mrs. M. Haller Frey.

In the fields with their flocks abiding,
They lay on the dewy ground;
And glimm'ring under the starlight
The sheep lay white around;
When the light of the Lord stream'd o'er them,
And lo! from the Heaven above
An angel leaned from the glory
And sang his song of love—
He sang, that first sweet Christmas,
The song that shall never cease,
"Glory to God in the highest,
On earth good will and peace."

"To you in the City of David
A Savior is born today!"
And sudden a host of the heav'nly ones
Flashed forth to join the lay;
O never hath sweeter message
Thrill'd home to the souls of men,
And the heavens themselves had never heard
A gladder choir till then,
For they sang that Christmas carol
That never on earth shall cease,
"Glory to God in the highest,
On earth good will and peace."

And the shepherds came to the manger,
And gaz'd on the Holy Child;
And calmly o'er that rude cradle
The Virgin Mother smil'd;
And the sky, in the star-lit silence,
Seem'd full of the angel lay:
"To you, in the City of David
A Savior is born today."
O they sang—and I ween that never
The carol on earth shall cease,
"Glory to God in the highest,
On earth good will and peace."

—F. W. Farrar.

All the joy and gladness of the Christmas season should be brought to this meeting. Endeavor to make the birth of Christ a reality to the boys and girls. As a help use the suggestions given below.

Have one of the boys or girls offer prayer. Also, urge sentence prayers by the members, as no meeting is complete without this means of inspiration and help.

Have special music; also appropriate decorations. Make the meeting a public one if you like. If possible, have the younger boys and girls take part in the program by singing a Christmas carol and assigning them short Bible verses bearing on the topic.

Suggested questions for three-minute talks or papers:

1. How shall "this joy be to all people?"
2. Tell some of the ways that we may "make it known abroad."
3. How can we "follow the star until we find him"?

Have members (one for each country) tell of the Christmas customs in foreign lands.

Appoint one of the members to give Dr. Van Dyke's story of "The Fourth Wise Man" in their own words.

"The wondrous Star of Bethlehem
Is shining, shining still;
And we, along its radiant way,
May follow—if we will."

—♣—

TAKING THE CONCEIT OUT OF US

The cutting through of the Panama Canal has suddenly brought us face to face with a brother, instead of one whom we had considered a distant relative. And this brother is bigger, in some physical respects, than ourselves. We could place in Brazil all of the United States, excluding Alaska, and have 200,000 square miles' margin. Argentina would accommodate in her borders all of the States east of the Mississippi and the first tier of States west of that river. And a trip as long as from New York to San Francisco by water would be required to measure the coast line of Chile.

If you were to circle South America, as did the American tourists recently on the Kroonland, going through the Canal down the long bare coasts of Ecuador, Peru and Chile, through the Straits of Magellan, flanked on either side by glaciers, and then up the eastern coast of Argentina and Brazil, passing the Guianas, Venezuela and Colombia, you would consume a month in a continuous travel. You would go from the heat of the equator to the cold of the world's southernmost city, Punta Arenas, on the Straits of Magellan.—The Christian Herald.

—♣—

A boy was tempted by some of his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said they, "for if your father should find out that you have taken them, he is so kind that he will not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true, my father may not hurt me; yet my disobedience, I know, would hurt my father, and that would be worse to me than anything else."—Exchange.

—♣—

What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, a liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity for faith, the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to his creatures, the more liberally he believes.—Phillips Brooks.

Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Twelfth National Convention

Toledo, Ohio, August 15, 16 and 17, 1916

The National Executive Committee have accepted the kind invitation of the Northwestern Ohio District Luther League to hold the Twelfth Biennial Convention of the Luther League of America in Toledo, Ohio. After conferring with the local committee, the Executive Committee has designated August 15, 16 and 17, 1916, as the time for holding the Convention.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates should be careful to see that their credentials are properly filled out and signed as is usual in all delegate bodies.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Toledo. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America. Credentials should be sent to Mr. Mattice not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now; and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
A. T. MICHLER, Philadelphia, Pa.
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Editorial

The ordering of events was God's work. Into this providential preparation of events God, who "left not himself without witness," placed his own chosen servant for his appointed work; and that work was done mightily.

Around this great text, under God, Luther gathered that movement known as "The Reformation." Both the Law and the Gospel are in this truth. The power of God hidden in this word was so effective as to accomplish great things. It teaches justification by faith, because of its theological position, a distinctive doctrine of the Lutheran Church. This truth was a cardinal experience in Luther's life, and he wrought it into the fibre of The Reformation.

What we owe The Reformation is what it has contributed to making the age and land in which we live. It has inherited all that is meanest and all that is noblest in the past. Because of this, we are living in the best age of the world's history. In one sense we are at the pinnacle of time.

The modern age opened with the European people on the threshold of a great religious revival. The Reformation was an upheaval in history, making a continental divide in the procession of the centuries as sharply demarked as the watershed that separates, by its high ridge, one natural drainage basin from another.

The central figure in this movement was Martin Luther. Into his soul as into Saul whose attention was arrested on the way to Damascus, God sent the light of the Gospel.

Luther was an interesting personality and a marvelous character. His earnestness, indomitable will and enormous energy were the human and personal factors in The Reformation. He has stamped himself upon the world indelibly. Nevertheless Luther has a clear vision of himself and his work, and the thing to emphasize is not the man, Luther, but the Word he unshackled and the Apostolic type of Christianity he restored.

There are a great many personal wants which cannot be provided for by the pastors of our churches. To these it is the privilege of the young Lutherans to attend. Many of the homes represented in our Sunday schools have not the influence of Christ in them, and the little child coming one hour of the week of seven days before its teacher does not receive a large enough supply of grace to overcome the worldly influences which surround it. We cannot make ourselves evangelists and go into these houses with an open Bible and show these parents their faults. In many cases we might do more harm than good by such action; but we can, being possessed of the Christian graces of hope and love, let our light shine upon these lives, and by cheerful greetings and expressions of our love for and interest in the child of the school, awaken some spiritual interest in the parent.

Much of the success of the church and the work of its Young People's Society lies in unity of action. Hence the Luther League

always has sought to strengthen first the local societies, then associate them in district organizations, and afterward form them into State Leagues. Work for local Leagues, district Leagues and State Leagues, done thoroughly, will give us a great, well ordered and established national organization. Loyal leaders will desire that the general organization shall be effective. The national organization will be benefited as the local, district and State organizations are more thoroughly established, become more thoroughly prosperous and are aggressive in their legitimate spheres and in their proper fields of work. The encouragement that comes to the national organization is that the main workers in nearly all our local, district and State organizations display zeal and liberality in the support of the enterprises of the Church at home. This is gratifying. We believe it is an educating process in the right direction that eventually can only bring large credit and increased usefulness to the Luther League of America.

—

Remember that it is utterly impossible to be an efficient worker without earnest and constant prayer. Pray whether you feel like it or not. Pray that you may know how to pray. We are commanded to pray. To those who are obedient God gives the larger revelation and the greater power. "Pray without ceasing."

—

It is a good plan for local Leagues to have some specific work in and for their local church. Responsibility gives interest. By consulting and advising with your pastor, and this must never be neglected, he can point a field of usefulness where the local League can become most helpful. Work and pray is a good motto, as good today as in Luther's time, and wideawake pastors will be glad to consult with their young people about means and methods of their usefulness in the Church.

—

One of the principles of the Luther League is loyalty to our Church. This means devoted allegiance not only to the congregation where you are confirmed, but wherever her standard is raised. It is to the doctrines she teaches we have voluntarily assented. Wherever our denomination has a name she has a right to your presence and support. We can really do much to strengthen and advance the prosperity of our Lutheran Church in her progress and welfare by being truly loyal to her both at home and elsewhere. This is best illustrated not by sentiment, excellent as it is, but by practice.

—

Method is necessary in church work. The world uses method. Organization and method are part of the world's secret of success in securing larger co-operation. If the ideal of organization is to be reached we must have part in promoting the spirit of the organization even though our own plans may not be adopted. However, system is an element of success in any organization, and in the Sunday school and in the League any plan seems good enough to be tried that can unite the members in a common effort.

—

Congregational Activity must be our watchword. The League is a voluntary association; but every one of its members owes a prior allegiance to a society that is not voluntary—the Church of Christ. Each wearer of our coat of arms is enrolled in some company and regiment which is an integral portion of the sacramental host of King Emanuel. Every one must drill and march and fight with his own comrades. The League can be a "working factor" only by arousing the slumbering energies of its members, and by directing them away from itself into the channels of usefulness already waiting for the flood-tide of unselfish, unswerving devotion to duty. It seeks to do this by recalling the heroic deeds of the past and summoning every Lutheran who has a heart within him to walk worthy of his vocation, to emulate the magnificent devotion of his pious ancestry and dedicate himself with all that he is and can become or do to loyal service for Christ and His Church.

—

When you are doing the thing that is right, which God wants you to do, you are to go straight ahead, putting in every atom of strength there is in you, and, having done that, calmly leave the rest to God. He has all the money and all the time there is, and at the right moment will send along His servant and do the thing you have been praying for, if you never consciously asked, but just kept doing. Probably you did both; they go together.—Jacob Riis.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Church of the Epiphany, Rev. M. L. Canup, pastor, has reduced its mortgage debt by $6.500, besides redecorating its audience room the past season.

—Gustavus Adolphus Church, East 22nd street, is celebrating its Fiftieth Anniversary or "Golden Jubilee" all the Sundays in November and the first Sunday in December. The celebration includes Gustavus Adolphus Day, November 6; Martin Luther's Day, November 10. A Grand Concert will be given in the Church on Saturday, November 27, and a Dinner on Friday, December 3. On Sunday evening, November 28, there will be a reunion of the people confirmed in this Church, with an address in English by the former pastor, Dr. C. E. Lindberg, of Augustana College.

In conjunction with the "Golden Jubilee," the pastor, Dr. Stolpe's Silver Anniversary and the clearing of the mortgages on the Church and rectory will be celebrated.

Collections during the celebration will be donated to The Augustana Home for the Aged, Gustavus Adolphus Orphan Asylum, at Jamestown, N. Y., The Swedish Immigrant Home, and Home and Foreign Missions.

A Jubilee number of the Church Paper has been issued containing the Church History, as well as photos of the members of the several Church organizations.

CHICAGO

—Unity Lutheran Church has inaugurated a movement to erect the new Church building which was contemplated in the original plan of the present plant. The congregation hopes to have this building ready for service in 1917.

PHILADELPHIA

—The old Zion's German Lutheran Church, October 3, celebrated with special services the 150th anniversary of the granting of its charter. The Rev. John A. W. Haas, president of Muhlenburg College and president of the Ministerium of Pennsylvania, delivered the sermon.

BUFFALO

—More than 4,000 people gathered in Elmwood Music Hall on Sunday afternoon, October 31, to observe the Reformation festival. Rev. J. J. Heischmann, D.D., of New York, and Rev. C. T. Bense, of Philadelphia, were the speakers.

OMAHA

—St. Matthews Lutheran Church, Rev. G. W. Snyder, pastor, was badly damaged recently by the collapsing of the entire ceiling of the building. Peculiar facts of the accident are that the pulpit and a picture of the Saviour on the wall behind the pulpit were unharmed.

PATERSON

—Fire practically destroyed the building of the First Lutheran Church, Rev. A. N. Bean, pastor, October 27. Only the pastor's library and a few pieces of furniture were saved.

GENERAL

—Dr. Anna S. Kugler, Guntur, India, was recently offered an increase of $300 a year in her salary as medical missionary of the General Synod. Declining the increase on her personal account she requested that this amount annually be set apart for five years to provide a lighting plant for the hospital over which she presides.

—Trinity Church, Millersburg, Ohio, celebrated its seventy-fifth anniversary October 3 and 4.

—The late Henry Grim, M.D., bequeathed $4,500 to Christ's Church, Allentown, Pa.

—It is estimated that 20,000 people attended a recent anniversary of the orphans' home at Tapton, Pa.

—Ground was broken recently for a new gymnasium to cost $35,000, at Midland College, Atchison, Kansas.

—A Lutheran Hospital, costing $50,000, was recently dedicated at Hampton, Indiana.

—Passavant Memorial Home for Epileptics, Rochester, Pa., recently dedicated a new cottage for the men which cost $25,000.

—The new Hamma Divinity Hall of Wittenberg College, Springfield, Ohio, will be dedicated November 10.

—During the month of August last, 15 Lutheran Churches were consecrated in this country, 29 ministers were ordained and 62 were installed.

—The Wartburg Luther League of the Southern District of the Iowa Synod, at its tenth annual convention recently held at Davenport, Iowa, resolved to raise the necessary funds for a new pipe organ for Wartburg College and also pledged its active co-operation in placing a Luther statue in front of the college building at Clinton, Iowa.

—The union of two strong Lutheran Churches at Jamestown, Grace English (Augustana Synod) and Holy Trinity English (N. Y. and N. E. Synod), has just been completed. This Church will hereafter be known as Holy Trinity English Lutheran Church. Rev. E. E. Ryden is the pastor.

—Norman Galt, the former husband of Mrs. Galt, the prospective bride of President Wilson, was a graduate of Pennsylvania College at Gettysburg, class of '85. Mr. Galt died in 1908.

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PRISONERS OF HOPE: A Story of the Faith Adapted to the Reading of Young People, by D. Alcock. Boards. Price, 25 cents.

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HAPPY HOURS. Translated from the Swedish of Mathilda Roos, by Prof. C. W. Foss, Ph.D. Boards. Colored Illustrations. Price, 25 cents. A good book for the Juniors.

The above books were received from Augustana Book Concern, Rock Island, Ill.

HISTORICAL EVENTS OF DECEMBER.

5, 1815. Hartwick Seminary, oldest seminary of our Church in America, opened.

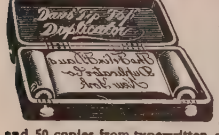
9, 1608. John Milton, author of "Paradise Lost," born.

20, 1552. At the age of 54 years Catherine Luther died.

25. Christmas.

30, 1622. Pope Gregory XV forbade the reading of the Bible.

THERE ARE TWO REASONS



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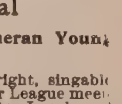

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

ALBANY AND SUSQUEHANNA DISTRICT

—On Sunday, October 3, St. Johns Church, Albany, Rev. Yost Brandt, pastor, dedicated its newly installed organ chimes, consisting of twenty-one notes, and the newly renovated organ.

The organ was originally the gift of the Luther League to the Church, and it was this same body of earnest workers who made these improvements and repairs at a cost of $925.

RHINEBECK DISTRICT

—The Luther League of St. Johns Church, Hudson, Rev. H. D. Sheiner, pastor, celebrated the thirtieth anniversary of its organization with a special service on October 10. General Secretary Kuhns was present at the meeting and spoke briefly. A very interesting history of the society was read by Mr. John M. Shoak. The society was organized October 10. 1885, with Wm. Lape as its first president. This society was represented at the organization of the Rhinebeck District, the Luther League of New York State and the Luther League of America. It has entertained the State League three times and the District League five times. During the past seven years it has raised $1,385.75 and has contributed $666.98 to the local Church. This society has just recently installed and paid for a new electric lighting system in the Church at a cost of $337.

NEW JERSEY

NORTHERN DISTRICT

—The quarterly rally of the Luther League of the Northern District of New Jersey was held in St. John's Lutheran Church, Newark, on Monday, October 4, at 8 p. m. There was a large number of delegates from the young people's societies of the Lutheran Churches in the entire northern part of New Jersey. St. John's has a vigorous Young People's Society that acted as host. There were two hundred young Lutherans present; the Rev. Luther M. Kuhns, General Secretary of the Luther League of America, delivered a short address. He alluded to the fact that a great number of young men were present. There were fully one hundred young men in attendance. The principal address of the evening was a stirring appeal for "Inner Mission Work" by Pastor Krumholz, of the Inner Mission Society of New York City. This earnest and practical address made a deep impression.

The Rev. M. S. Waters, of Grace Church, Newark, and the Rev. O. E. Braune, the pastor of St. John's, conducted the Devotional services. The Rev. C. T. McDaniel, the president of the Luther League of New Jersey, made an urgent appeal for the gathering of the societies at the State Convention that the whole State might be stirred by the wondrous enthusiasm and the quickened interest manifested by the Northern District League. He also referred to the excellent condition in the Southern District. A delightful entertainment in the Church parlors followed, refreshments being served, games and a general good time being enjoyed.

PENNSYLVANIA.

—Active steps are being taken to carry on an aggressive campaign of extension of the Luther League in this State during this season. A committee, consisting of Charles H. Fuhr, Pittsburgh; William C. Stoever, Lit. D., Philadelphia; Walter P. Banker, Wilkes Barre; William H. Mearig, New Holland; William H. Menges, Menges Mills; Francis C. Leupold, and Harry Hodges, of Philadelphia, has the work in charge. This committee recently met in Philadelphia to plan the campaign.

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PHILADELPHIA DISTRICT

—The Philadelphia District Luther League held its fall convention at Bethlehem Church on Tuesday, October 26. There were two sessions and a total attendance of 225. A feature of the afternoon session was a round-table conference on practical phases of Luther League work. This session also included two excellent addresses. Rev. John W. Richards, in his talk. "The Roots—the Church," attracted amusements for amusement's sake and pointed out that the Luther League should prepare for the Church's religious and financial soundness. Rev. Paul Z. Strodach spoke on "The Trunk—Doctrine." His key-thought was that though the doctrine of our Church seemed barky and had ring after ring of timber, there is heart-wood and sap if we cut deep enough.

The evening session was featured by the singing of a combined Luther League Choir, while the closing address was delivered by the Rev. Lewis Manges, of Harrisburg, "The Branches—Leaguers." The helter-skelter present day advertising of our Church came in for its share of criticism.

The District League voted that the present system of annual meetings of the Pennsylvania State League be continued. District officers for the ensuing year yere elected as follows:

President, Mr. J. Milton Deck; vice-president. Mr. Carl L. Fromuth; recording secretary. Miss Marion Hirzel; financial secretary, Mrs. B. B. Harker; statistical secretary, Miss Ida Zinser; treasurer, Mr. H. Carl Albrecht.

UPPER LEHIGH VALLEY DISTRICT

—A Luther League Rally was held in Zion's Church, Packerton, Pa., Rev. F. E. Reichard, pastor. The music was furnished by Trinity Choir, of Lehighton, Pa., and was very much appreciated. The principal address of the evening was delivered by Rev. Smith, of Grace Lutheran Church, Lehighton. He took as his theme "The Greater Things of Life." Professor Walters, principal of the Packerton schools, also gave an address, taking as his theme "Christian Life."

The Mauch Chunk League of the Upper Lehigh Valley District is one of the most progressive Leagues in the State. In the beginning of the summer this League decided to raise $1,000 to aid in building a new Church. In these few months it has already collected $800 of this sum with prospects of raising the remainder by Christmas. Rev. Rehrig is the pastor at Mauch Chunk.

SCHUYLKILL DISTRICT

—On September 29, in Advent Church of Tuscarora, Rev. Geo. W. Fritsch, pastor, a new Luther League was organized. The Luther League of Zion's Lutheran Church of Tamaqua was present and assisted in the organization. A program for the occasion had been prepared by Zion's League, in which the history of the League was discussed. Miss Ida Ziegler gave the history of Zion's League. A. S. Hunter, president of the Schuylkill District, and leader of the service, spoke on the objects of the League. Rev. George Gebert, D.D., pastor of Zion's Church, Tamaqua, gave an interesting address on the future of the league. Mr. Charles Schuck, of Tuscarora, also gave an address.

PITTSBURGH DISTRICT

—The Executive Committee has completed arrangements for the forty-seventh convention of the Pittsburgh District Luther League. The convention will convene in the First Lutheran Church, Grant street, Pittsburgh, Pa., on Thursday, November 11, 1915. Outline of the program follows:

Morning—Topic, "Lutheran Young People in Secular Life." (a) School, Mr. Willard Allbeck, Monongahela, Pa. (b) Pleasure, Mrs. A. M. Mehrkam, Rochester, Pa. (c) Work, Mr. Louis B. Seefried, Pittsburgh, Pa.

Afternoon—Topic, "The Weekly Religious Meeting." (a) The Leaders Part, Miss Renneta Holtzman, Beaver Falls, Pa. (b) Music, Miss Carrie T. Beck, Tarentum, Pa. (c) Presentation of Topic, Rev. Paul Kraus, Pittsburgh, Pa. (d) Prayer, Rev. C. H. Stein, Braddock, Pa.

Evening—Address, "The Appeal of Jesus Christ to Lutheran Young People," Rev. Lewis C. Manges, D.D., Harrisburg, Pa.

Each League is entitled to five delegates beside the pastor and president, who is an ex-officio member of the convention. All others who wish to attend the convention may register as visitors. Visitors have the same privileges as delegates with the exception of voting.

Credential blanks are in the hands of the secretaries and it is hoped that all who can will attend the convention.

—Co-operating with the Ladies' Aid Society and the Sunday School, the Luther League of Zion's Church, Ambridge, has presented a beautiful new robe to its newly installed pastor, Rev. W. M. Weaver.

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NORTHEASTERN DISTRICT

Grace Lutheran Church, Scranton, Rev. A. Walter Baker, pastor, celebrated its twenty-first anniversary, September 9-12. In connection with the services, a Luther League rally was held in which representatives of the other local young people's societies participated. Dr. S. E. Weber, City Superintendent of Schools, delivered an address, "Rejoice, O Young Man, in Thy Youth," and Rev. J. A. Bender, of St. Marks Church, spoke on "The Lutheran Church and Her Young People." A splendid musical program, under the direction of Mrs. W. H. Pitman, was a feature of the rally.

VIRGINIA.

—October 31, Grace League, Waynesboro, held a most interesting meeting in the Church. The Luther League of Christ Church, Staunton, with the pastor, the Rev. A. Dr. R. Haucher, and a delegation of 68 members. Rev. W. B. Oney, of Bethlehem Church, and a number of his members, and Rev. Marks, of Zion-St. James Churches, were present, and Grace Congregation was also well represented. The speakers gave interesting instructive addresses to a most appreciative audience. The addresses were on the relation of Luther League Work to the Great Church of the Reformation. One result of the meeting was the appointment of a committee from all the Leagues and congregations represented, with power to proceed with the organization of a District Luther League, looking also toward the organization of a State Luther League.

Ardent hopes for the success of the movement are everywhere entertained.

OHIO.

NORTHWESTERN DISTRICT

—On Wednesday, October 13, the District Luther League of Northwestern Ohio held its regular fall convention in St. Lucas Church, Toledo, the first session opening with devotional services conducted by Rev. A. C. Wuchter, of East Toledo, the convention sermon being preached by Rev. E. F. Marker, of Fremont. Lunch was served in the Church dining room, at which time Rev. Hugo Hamfeldt, the pastor, welcomed all delegates and visitors. The afternoon session opened at 1:30, the service being conducted by Rev. B. B. Uhl, followed by an address of welcome by Mr. Max Loehrke, the president of St. Lucas Luther League, which was responded to by Mr. George W. Smith, the president of the District League. The first paper of the afternoon was "The Local League," which was prepared by Miss Bernita E. Fausz, Waterville; the second paper, by Miss Louise C. Poggemeyer, of Toledo, on "The District League," and the third, by Mr. O. C. Rohde, of Toledo, on the "State and National Leagues." After the reading of each paper a very good discussion followed. At the business session the statistical secretary reported a membership in the District of 648, or a gain of 75 since the convention in April. From the various committee reports it could be seen that much had been accomplished during the past year and plans for greater things during the year 1915-1916 are forming. The following officers were chosen:

President, Mr. Harry Loehrke; vice-president, Mr. Herman Hinckfoth; recording secretary, Miss Bernita Fausz; corresponding secretary, Miss Della Bremer; stationery secretary, Miss Verna Schliesser; treasurer, Mr. Clinton Anderson.

At the conclusion of the business the meet-

ing adjourned for supper, which was also served in the Church dining room.

The third session opened at 7:30 with an organ recital, followed by the regular vesper service, which was conducted by Rev. Hamfeldt. The evening sermon was preached by Rev. G F. Dittmar, of Hicksville, Ohio. After a few announcements and a few items of business the convention closed by the singing of the Luther League Rally Hymn by about 750 people, which was indeed a great inspiration.

On Sunday Evening, October 17, the Luther Leagues of Toledo held a Rally at Glenwood Lutheran Church in connection with the meeting of the Wittenberg Synod. There were addresses by several of the pastors attending the Synod meeting.

TOLEDO DISTRICT

—The Luther League of St. Luke's Church, Toledo, Rev. E. M. Potts, Ph.D., pastor, has presented to its Church a pair of lacquered brass candelabra and offering plates. These were presented as memorials during the tenth anniversary of the Church.

INDIANA.

—Under the direction of the new State President, Mr. Oliver C. C. Fetta, this State League is conducting a campaign in each local society for an "Every Member" Canvass for The Luther League Review. The extension work is also receiving much attention, and considerable progress being made along this line.

CENTRAL INDIANA DISTRICT

—This District League met in convention on October 3 in St. Mark's Church, Indianapolis. The convention was well attended.

The speakers were: Miss Gertrude Plotner, of Anderson, "Benevolence"; Mr. Emmett Allen, of Mulberry, "Increasing the Membership"; Rev. R. R. Honn, of Indianapolis, on "Distinct Doctrines of the Lutheran Church"; Rev. M. L. Stirewalt, of Frankfort, on "Efficiency"; Rev. E. D. S. Boyer, "The Work and Responsibility of the Young People" and State President Oliver C. C. Fetta, Esq. A model Luther League devotional meeting was also conducted under the able leadership of Mr. Raymond Rult, of Indianapolis.

—Miss Myra Plank, of Camden, has entered the Deaconess Training School at Baltimore as a special student. She is the third member of the Camden League to enter the school.

—The Luther League of Lafayette held a reception in honor of the Lutheran students at Purdue University and found 80 who confessed Lutheran Faith.

MICHIGAN.

DETROIT DISTRICT

—The Detroit District Luther League planned and held under its auspices a successful Reformation celebration. Rev. John A. Miller was the speaker.

KANSAS.

—Rev. J. C. Miller has recently organized a strong Luther League among the young people of his congregation at Whitewater.

NEBRASKA.

—A Luther League, with a charter membership of 85, was recently organized at St. Peter's Church, Barada. Mr. M. Schroeder, a student in Western Theological Seminary, was in charge of this field during the summer.

IOWA.

—The Luther League of the First English Lutheran Church at Cedar Rapids, Dr. C. W. Maggart, pastor, recently tendered a most successful reception to the Business College students. The social room of the Church was prettily decorated with pennants and the Business College colors, gold and white. Mr. Walter Krabbenhoft, president of the League, welcomed the student body in a most pleasing way and all enjoyed the evening of singing, readings and games.

—On Monday evening, September 20, 1915, occurred the marriage of Mr. S. Luther Franzen and Miss Gertrude Benson, of Iowa City. Mr. Franzen is chairman of the Executive Committee of the Luther League of Iowa.

—A Luther League was recently organized at the Emmanuel Lutheran Church, Des Moines, under the direction of their pastor, Rev. Paul H. Heisey. This League has been holding some splendid meetings. Mr. J. L. Berger, president of the Luther League of Iowa, stopped over at Des Moines on his way home from an extended trip throughout the West and talked "Luther League" to this newly organized body.

—Mr. John Latory was recently elected president and Mr. Herbert Peschell secretary of the Luther League at Olin, Iowa. This League, while only a few months old, has a membership of about thirty-five and is planning a series of unique socials, the first of which was held at the Berger home on October 13, 1915. The reading of the first monthly issue of the Olin Luther League Journal was one of the main features of the evening's program.

—Rev. J. A. McCulloch, of Iowa City, was very ably assisted by the Luther League of his Church in entertaining the meeting of the Synod and the Women's Home and Foreign Missionary Society of Iowa, which was held there October 21-25, 1915.

MINNESOTA.

—The Luther League of St. Paul's Swedish Lutheran Church, Minneapolis, Rev. E. O. Stone, pastor, has recently contributed $400 to Minnesota College. It is expected that the total from the congregation will reach $2,000.

TEXAS.

—The El Campo District League held its third annual convention at El Campo, Texas, July 23, 25.

The number of delegates and visitors that attended from Galveston, Ganado and Olivia showed that a growing enthusiasm was springing up within each League, and that they as one body are working for better conditions.

All old officers were re-elected; namely, Rev. Theo. Seashore, president; Rev. Cassling, vice-president; Susanna Hateruis, secretary, and Richard Damstrone, treasurer.

NOVA SCOTIA.

—In order to emphasize the excellent work done by Student Zinck at Bridgewater during the past summer, the Luther League planned and carried out most successfully a farewell surprise. Several of the pastors were present, and in the course of the farewell program, Mr. Zinck was presented with a gold cross as a token of esteem.

NEW JERSEY.

—Mr. Arthur E. Armitage, former president of the Luther League of New Jersey, and Miss Gertrude H. Krais, an active Luther Leaguer of Trinity Church, Newark, were married on November 5 in the parsonage of the bride's church, the pastor, Rev. W. H. W. Reimer, officiating. The REVIEW extends congratulations.